THE SCOPE OF THE *SCRIPTVRE.*

CONTAINING A BRIEFE EXPOSITION of the Apostles CREED, the tenne Commandements, the Lords Prayer, and the Sacraments, by short Questions and Answers.

Wherein the Ignorant are taught *the saving knowledge of God* and of themselues.

By *H. Vesey*, late Minister of Gods Word at *M. B.* in *Essex.*

PSAL. 32. 9.
Be yee not like to Horse or Mule, which haue no understanding.

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To the Church and Congregation *which is at* M.B. *Grace be with* you, Mercy and Peace from God *the Father, and from the* Lord Iesus Christ.

When I consider and looke vpon you (beloved in the Lord) I find your number great, and your knowledge in spiritual matters (for the most part) so little, that I may complaine with the Apostle, when as considering the time, you ought to bee teachers of others, you have need still to be taught your selves, even the very first Principles of the word of God. Iohn 21. 15, 16. 17.

When on the other side, I looke upon my selfe, and consider the place and calling whereunto the Lord hath appointed me, I find a straight charge laid upon me (by all the best meanes I can) to bring you to the knowledge of your salvation, and to give light vnto you, who sit in darkenesse, and in the shadow of death: or otherwise a fearefull woe is threatned against me if I doe not. Acts 20. 28. Lu. 1. 77. 79. 1 Cor. 9. 16. Ezech. 24.

Now (alas) who is sufficient for these things? *(saith the Apostle) and who more insufficient then I am? My burde is very heavy*

my ſhoulders very weake; and I may iuſtly and truly complaine with Moſes, I am not a-
Deut. 1.9. ble to beare you my ſelfe alone. *But I humbly beſeech the Lord, that as he hath appointed me to this office and function; ſo he would alſo furniſh mee with the gifts of his holy Spirit, and enable mee with his grace to doe*
Ro. 15.30 *that, which of my ſelfe I cannot: and my requeſt unto you all, is, that you would helpe me with your prayers vnto God for me.*

Inſomuch therefore as the caſe thus ſtandeth betweene you and me, my hearts deſire,
Rom. 10.1 *and daily prayer vnto God for you, is, That you may be ſaved; and my daily ſtudy and labour is to find out, (if by any meanes I may) how to bring you to the knowledge of the truth and to further you to the way of your ſalvation; that at the great day when we ſhall all appeare before the Throne of God, I may then with comfort preſent you vnto him, and ſay,*
Heb. 2.13 Behold (Lord) here am I, and the children which thou haſt giuen me.

As for my labour in Preaching among you, though I know it is the ordinary outward meanes which God hath ordained to worke
Ro 10.17 *faith in the hearts of his elect: and I find (to*
Rom. 1.16 *my rejoycing) that it hath bin to ſome of you,* the power of God to your ſalvation: *yet*

with

with a great many (to my griefe) I can finde not better fruit thereof than that, A breath goeth from my mouth, and sound commeth to your eares, and there is the end of my whole weekes paines and study: so that I may iustly complaine with the Prophet Isaiah, I haue laboured in vaine, I haue spent my strength in vaine, and for nothing, but (*the comfort is*) my iudgement is with the Lord, and my worke is with my God. Isay 49.

Now therefore for your better helpe and furtherance in the waies of godlines, I do here in writing present vnto you a Forme of Doctrine, *wherein I have endevored, within the compasse of a few leaves, to comprise the briefe summe and* Scope of the whole Scripture, *and the chiefe grounds of the Christian Religion, which every one that desireth to be saved, must neeessarily know, beleeve, and practise; to the end that you may herein find and read at home in your private houses, the short summe of many points, which you have heard at large taught and preached in your Church, and haue been negligently forgotten of you. As it was for your sakes and vse alone that I first undertooke this labour, so my intent & purpose was, that it should never haue passed further then the bounds of the Parish,* Rom.

in which we live and dwell together: but the importunity, the perſwaſions and reaſons of ſome have at length ſo far prevailed with me that now I have yeelded to make that publike, which I intended for your private good.

Whatſoever I have performed, or whatſoever the effect be in the end, the maine thing that I doe aime at herein, (as knoweth the Lord) is the good and ſalvation of your poore ſoules, and the building of you up higher and higher in the ſaving knowledge of God and of your ſelves, which is the Scope of the whole Scriptures.

Let not my deſire and endevour (I beſeech you) be altogether fruſtrate; but as I have beſtowed my paines for your profit, ſo doe you exerciſe your ſelves in reading, marking, and cõmitting to memory the points therin taught you; and like faithfull Abrahams, *acquaint your ſelves and ſervants with them: ſo ſhall our God bee well pleaſed, your owne ſoules much edified, and my heart greatly comforted.*

Gen. 18. 19

Your carefull Paſtor,

H. V.

THE SCOPE OF THE SCRIPTVRE.

Question.

WHat is thine opinon concerning the Scriptures, or that booke which wee commonly cal the Bible?

The Scriptures is the word of God.

Answ. I stedfastly beléeue it to be the *a* true *b* word, and reuealed will of the eternall God, *c* written by holy men, *d* as they were taught and moued by the Holy-Ghost.

1. Penned by holy men.

1. Indited by the holy Ghost.

Quest. What is the principall and chiefe scope of the whole Bible?

The scope thereof is to instruct man in the knowledge of { *God.* / *Himselfe*

Ans. The chiefe scope thereof is to instruct *e* ignorant men in the right and *f* sauing knowledge, first of *g* God, and secondly of *h* himselfe.

a 1 Thes. 2. 13 Mat. 4. 4. b Psa. 119. 142 Iohn 17. 17 Iam. 1. 18, 19 c 2 Pet. 1. 21 d 2 Tim. 3. 16 2 Pet 1. 21

e 1 Cor. 2. 14. f Rom. 15. 4. 1 Tim. 4. 16. 2 Tim. 3. 15, 16, 17, Ioh 5. 39. Ioh. 20. 31. g Ioh. 17. 3 1 Chron. 28. 9. h Revel 3. 17.

Of the knowledge of God.

Queſt. First, what doth the Scripture teach thee concerning God?

Anſ. It teacheth me, and I verily beleeve it, that there is a God, who is an *k* Eſſence *l* ſpirituall, *m* holy, *n* infinite, the mighty *o* Creator, the wiſe *p* Governor, and the mercifull *q* Preſerver of this world, and all things that are therein.

1. *The Scripture teaches concerning God, firſt, that there is a God, ſecondly, what this God is*

i Pſalme 14.1 Rom. 1.20. Pſal 19.1. Pſal 107.23. & Act. 14.17. *k* Exod. 3.24. *l* Iohn 4.24. *m* Levit. 11 44. & 19.2. Ioſh. 24.19. 1 Sam. 2.2 Pſal 99.3. Eſay 1.4. & 6.3. *n* *God is infinite in time.* Pſal. 90.2 2 Tim. 7. *In place,* Pſal. 139.7 &c. 1 Kings 8.27. Ieremy 23 23,24. *In wiſedome,* Pſalm. 147,5. & 139.2. Ezech. 11. 5. *In power,* Gen. 17.1. Pſalm 135.6. Matth. 3.9. Luke 1.37. *In mercy* Pſalm. 145.9. Matth. 5.45. *In iuſtice.* 2 Cor 4.17. Exod. 34.7. Iob 14.10,11,12. Lament. 1.18. *In glory and maieſty.* Eſay 6. 2. *o* Gen. 1, 1. &c. Pſal. 33.6. Iohn 1.3. *p* Marke 26.30. Matth 10.29. Pſal. 34.20 & 147.9.

Thirdly, that there is but one God.

Queſt. How many Gods are there?

Anſ. There is but one *r* God alone, *ſ* diſtinguiſhed into three Perſons, the Father, Sonne, and holy Ghoſt: equall in eternity, power and ma[illegible]y.

r Eſay 45.5 Pſal 18.31 1 Cor. 8.6 Epheſ. 4.6 Exod. 20.3 Deut. 6.4

9. 1 Ioh. 5.7. 2 Cor. 13.13. Mat 3.16,17.

Of

Of the knowledge of a Mans selfe.

Quest. Now for Man: what doth the Scripture teach thee concerning him?

Ans. It instructeth me & every man else in his fourefold estate: First, of holinesse and happinesse that once hee was in before his fall: Secondly, of sinne and misery wherein hee standeth by nature. Thirdly, of Restitution and Redemption by Jesus Christ: Fourthly, of Glorification that shall be in the life and world to come.

2. *The Scripture instructeth man in his fourefold estate.*
1 *Innocency.*
2 *Sinne.*
3 *Restitution.*
4 *Glorification*

First of Mans estate of holinesse and happinesse before his fall.

Quest. Was not man made by God at the first, in the same state and condition that now he standeth in?

Ans. No: for of all the creatures of God, next under the Angels, there is none more 1. holy, and 2. happy then man once was.

1. *Man most* { *Holy.* / *Happy.* *before his fall.* Psal. 8, 5.

Quest. Wherein did the holinesse of man appeare?

Ans. In that hee was made after the

1. *Most holy, in that he bare the*

image of God himselfe.
t Gen 1.27 & 5.1. & 9.6

the t likenesse and image of GOD himselfe.

Quest. What is meant by this that you say, Man was made after the Image of God?

Gods image in man, what it was.
u Eccles. 7.31 Ephes. 4.24
x Rom. 5.12.
y Psal 8.5.
z Gen. 2.20.23 Col. 3.10.

Ans. The meaning is, that man was once u perfectly righteous, x immortall, y full of glory and majesty in soule and body both, even as God himselfe is, z understanding and knowing all things that did any way belong unto him to know.

Quest. Wherein did the happinesse of man appeare?

2. Most happy, in respect
1. Of his dwelling place, Paradise.
a Gen. 2.8.9
2. Of his Lordship over other creatures.
b Gen. 1.28 Psal. 8,6,7,8

Ans. First, in that blessed communion which he had with the true God, in that he was placed a in Paradise, where was wanting to him no kinde of pleasure that his owne heart could wish. Secondly, in that under God hee was made b Lord and Ruler over all his fellow-creatures.

Quest. What was man at that time tyed to no law at all?

Yet was he then subiect to a law

Ans. Yes: for howsoever he had liberty given him freely to eat of every Tree in the Garden, yet there was one Tree excepted (called The Tree of know-

knowledge of good and evill) which he was straightly charged hee should not taste thereof.

That law was, not to eat of the forbidden fruit Gen 2.17.17

Quest. But what if he did put forth his hand and taste it?

The penalty for the breach thereof, was death. Gen.2.17

Ans. Hee was threatned of God, that in the day he did eat thereof, he should dye the death.

Quest. To what intent did God create man in that excellent and eminent estate?

God thus glorifie: man, to the end that man should glorifie him.

Ans. As hee made all things else. first, *c* for his owne glory; next, for the *d* seruice and vse of man: so he made man, *e* to the end hee should in speciall maner glorifie and serue his God.

c Prov.16.4.
d Psalm.8.6.
e 1 Cor.3.12. 23. & 6.20.& 10.31. Lu.1.74 2 Cor.4.15

Secondly, of Mans estate of sinne and misery, wherein hee most standeth by nature.

2.

Mans first holinesse and happinesse is lost.

Quest. How came it to passe, that man hath now lost that holinesse and happinesse that once he was possessed of?

The cause hereof, his owne disobedience to God.

Ans. By his owne wilfull disobedience against God, in breaking that one small commandement which hee gaue him charge to keepe. Gen3..6 Rom.5.12

Quest.

Queſt. By what meanes was man brought to breake the Commandement of the Lord?

The meanes thereof,
1 The Serpents ſuggeſtion.
2 Eves perſwaſion.
3 Adams conſent.
Gen. 3. 1, 2. 3, 4, 5, 6.
2 Cor. 11, 3

Anſ. By the ſuggeſtion of the Serpent (or rather the Diuell in the Serpent) who perſwaded the Woman that they might as ſafely eat of that tree which God had forbidden them, as of any other tree in the Garden: whereupon ſhee did eat her ſelfe, and gaue to her husband, who did likewiſe eat thereof.

Queſt. What became of *Adam*, after that his diſobedience and rebellion againſt God?

His eſtate after that moſt miſerable.
Rom. 7. 24

Anſ. He that before was the moſt holy and happy, did afterwards become the moſt wretched and miſerable of all the Creatures vpon the face of the earth.

Queſt. Whereby did that appeare?

For he was curſed,
1 In himſelfe.
2 In the creatures.
3 In his poſterity.

Anſ. By that great curſe which was inflicted, firſt vpon Adam himſelfe: ſecondly, vpon all other creatures for his ſake: thirdly, vpon all his ſeed and poſterity after him.

Queſt. Wherein was *Adam* himſelfe accurſed of God?

Anſ.

Anſ. In that he was firſt caſt out of Paradiſe, *a* and ſecondly, *b* deprived of that Lordſhip over his fellow creatures, that before had him given vnto him: thirdly, as alſo that goodly image that once was ſtamped in him; became vtterly defaced in him, his ſoule being ſubiect to *c* ignorance and vngodly luſts; his body to *d* manifold miſeries, and death at the laſt.

He was curſed himſelfe, for he was,
1 Thruſt out of Paradiſe.
2 Deprived of his Lordſhip.
3 Puniſhed both in ſoule and body.

a Gen. 3. 23, 24
b 1 King. 13. 14
2 King. 2. 24
Acts 12. 23
c Eph. 4. 18, 19
Deut. 28. 28
d Deu. 28. Gen 3. 19 Gen. 5 5

Queſt. But the woman alſo was a great actor in this buſineſſe: what, did ſhee eſcape free without any puniſhment?

Anſ. No: but beſide that ſhee had her part in the former curſe laid vpon her husband, ſhee was further puniſhed *e* with paine and ſorrowes in childbearing, and with *f* ſubiection to her husband.

The woman was further puniſhed, with
1 Sorrow in child-bearing.
2 Subiection to her husband.

e Gen. 3. 16. Pſal. 48. 6. 1 Theſ. 5 3. *f* Gen. 3. 16. Eph. 5, 21, 23. 1 Pet. 3. 5, 6.

Queſt. Wherein were all other creatures accurſed of God, for *Adams* ſake?

Generally a curſe was laid vpon all other creatures.

Anſ. A curſe was laid vpon *g* the earth, that it ſhould of it ſelfe bring forth nothing ſo freely vnto him as thornes,

g Gen. 3. 17, 18

Thornes, Thiſtles, Weeds, and poyſoned things. And *b* all other creatures alſo became ſubiect to vanity, like man himſelfe.

b Rom.8,20.

Queſt. How ſtands this with iuſtice that the creature which ſinned not, ſhould be puniſhed for mans ſinne?

Yet no iniuſtice therein. Gen.3.17,18

Anſ. The Creatures were not made for themſelues, but for the ſeruice and vſe of Man: and therefore the euill that is now come vpon them, is not their punishment properly, but a part of ours.

Queſt. But what was done vnto the Serpent, who was the Inſtrument of mans fall?

Specially vpon the Serpent. Gen.3.14.

Anſ. He for this was curſed aboue all other beaſts, that he ſhould euermore creepe vpon his belly, and liue of the duſt of the earth.

All Adams poſterity were curſed, being made thereby ſubiect to { *Sinne.* *Punishment*

Queſt. And what became of all *Adams* ſeed and poſterity after that fall of his?

i Heb 7.9,10
k Rom 5.19
l Rom.5.12
m Cor.5.21

Anſ. All his ſeed and poſteritie (being then in his loines) became alſo *k* firſt moſt ſinfull wretches, ſecondly, and *l* ſubiect to the wrath and curſe of God.

Queſt.

Queſt. Wherein doth that ſinfulneſſe that is in us (the poſterity of *Adam*) conſiſt?

Anſ. In our ſinne, both Originall and Actuall.

Sin { *Original* / *Actuall.*

Queſt. What is that you call originall ſinne?

Anſ. Originall ſin is firſt the [m] want of that Originall righteouſneſſe that once [n] was, and ſtill ought to bee in man, ſecondly, and an [o] hereditary [p] corruption of his [q] whole nature.

Sin Originall conſiſteth in 1. want of righteouſneſſe.

[m] Rom.7.18
[n] Eccleſ.7.31 Epheſ.4.2.

[o] Rom.7.23. [p] Gen.5.3. Iob 14.4. Pſalm.51.5. [q] Gen.6.5. 1 Theſſ. 5.23. Pſal 51.2. Rom.3.12,&c. *Mans mind is corrupt,* Epheſ 4.17,18. 1 Cor.2.14. Matth.13.11. & 16.17. Acts 26.18 Rom.1.21,22,23. *His conſcience,* Tit.1.15. 1 Tim.4.2. Eph 4.19 *His will,* Gen.6.5. & 8.21. Eph.2.1,2,3. Pſal 2.13. 2 Cor.3.5. *His affections,* Rom.1.26. Gal 5.24. *His outward members,* Rom.6.16. Rom.3.13,14,15,16,17,18. Eſay 1.6.

Queſt. What is that you call Actuall ſinne?

A. Actuall ſinne is that ſinne which proceeds from the corruption of nature, when we doe actually either in thought, word, or deed tranſgreſſe the lawes and commandements of Almighty God.

Sinne actuall conſiſteth in the breach of Gods lawes, by { *thought,* / *word,* / *deed.*

Matth.12.34 Iam.1.14-34 Luke 6.45.

Queſt. What are thoſe Lawes and Commandements of God which you ſpake

ſpeake of?

Anſ. They are the ſame that were firſt written in the heart of Adam in the time of his innocency, and ſince that in Tables of ſtone in the dayes of Moſes, and ſo haue beene published in the world through all ages, which are commonly called the Decalogue, or ten Commandements.

Exod. 34. 28, Deut. 4. 13. & 10. 4.

Queſt. Which are thoſe ten Commandements?

The Lawes and Cõmandements of God, are thoſe tenne.

Anſ. They are the ſame which God ſpake in Exodus, ſaying:

1. Thou ſhalt haue no other Gods before me.

2. Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou ſhalt not bow downe to them, nor worſhip them, &c.

2. Thou ſhalt not take the name of the Lord thy God in vaine, &c.

4. Remember that thou keepe holy the Sabbath day, &c.

5. Honour thy Father and thy Mother, &c.

6 Thou

6. Thou ſhalt doe no murder.
7. Thou ſhalt not commit adultery.
8. Thou ſhalt not ſteale.
9. Thou ſhalt not beare falſe witnes.
10. Thou ſhalt not couet thy neighbours houſe, nor any thing that is his.

Queſt. What duties doth the Lord require of you in the firſt Commandement, where he ſaith, *Thou ſhalt haue none other Gods but me?*

Duties of the 1. commandement

Anſ. He therein requireth, 1. that I r know him the onely true God: 2. and make not any other thing my God, by ſ louing, t fearing, u or truſting in it more then in him: 3. and x pray vnto none but him alone.

r Ier.24.7. Iohn 17.3. ſ Matth.10.37 Phil.3.7,8. t Matth.10 28 Mal.1.6. u Ier.17.5. & 48.7. Eſa.31.1 x Mat.6.9. Ro. 10.13,14

Queſt. What duties are required of you in the ſecond Commandement? *Thou ſhalt not make to thy ſelfe any grauen Image, &c.*

Duties of the 2. commandement

Anſ. That 1. I make y no image of God at all; 2. neither the image of any thing elſe to z worſhip it: 3. neither yet worſhip the true God after a mine owne fantaſies: 4. but onely b in ſuch ſort as he himſelfe hath commanded.

y Deut.4.15, &c Iohn 1.18 Eſay 40 25. z Leuit.26.1. Exod 34.31.14 Eſay 44.17. Dan.3.18. Pſal.97.7.& 106.36. a Iohn 4.24. Math 15 6. Eſay 29.13,14. b Deut.5.32,33. Ioſh.1.7. Reuel.22.18,19.

Queſt. What duties are enioyned you in the third Commandement; *Thou ſhalt not take the name of the Lord thy God in vaine, &c.*

Duties of the 3. commandement

Anſw. That I doe not *c* any way abuſe the holy name of GOD: as *d* either by ſwearing falſely, contrary to my knowledge: or by *e* ſwearing truly, without any need: ſecondly, but alwayes vſe the ſame *f* with feare and reuerence, whenſoeuer I either *g* thinke or *h* ſpeake of him.

c Pro. 30. 9
d Levit. 19. 12 Eſa 48. 1 Ier. 5. 2. Zach. 5. 3, 4 Malach. 3. 5 Mat. 26. 72, 74
e Mat. 5. 34 &c Iames. 5. 12 1 Sam. 14. 24
f Deut. 28. 58, 59 Ier. 10. 6, 7. g 1 Chro. 28. 9. h Col. 3. 17.

Queſt. What are the duties required in the fourth Commandement, *Remember thou keepe holy the Sabbath day, &c.*

Duties of the 4. commandement

A. That I keepe that day holy, firſt in *i* abſtaining from al bodily labours, more then ſuch as either *k* charitie, *l* neceſſitie, or *m* Religion require to be done: ſecondly, and ſpend the day in *n* hearing and learning the word of God, in *o* praying vnto him, *p* in receiuing the Sacraments, and other like exerciſes of Religion.

i Deut. 5. 14 Exod. 16. 20 Levit. 23. 25 28. 30, 35 Eſay 58. 13
k Acts 20. 10 Luke 14. 5
l Mat. 12. 1 Marke 2. 27
m Math. 12. 5 9, 10, 11, 12. 2 Kings 4. 23. n Acts 13. 44 and 15. 21. o Acts 16. 13. p Acts 20. 7.

Queſt.

Quest. What duties are required in the fifth Commandement, *Honour thy Father, and thy Mother, &c.*

Ans. Therein is required, that I *q* first loue, *r* secondly reuerence, *s* thirdly obey, and *t* fourthly relieue in time of need all those whom God hath placed aboue mee: as namely, my *u* naturall Parents, *x* Pastors, *y* Magistrates, *z* Maisters, *a* and those that are aged and gray headed.

Duties of the 5. commandement.

q Matth. 22. 39. *r* Levit. 19. 32. Pro. 15. 20. and 31. 28. Malec. 1. 6. Heb. 12. 9. 1 Kings 2. 19, 20. *s* Eph. 6. 1. Col. 3. 20. 1 Pet. 2. 13. Gen. 22. 9. *t* Pro. 10. 1 and 15. 20. Gen. 45. 9, 10, 11. Levit. 19. 3. Col. 3. 20. Pro. 23. 22. *z* Heb. 13. 17. 1 Thes. 4. 12, 13. 1 Cor. 4. 15. Gal. 4. 19. 2 Kings 2. 12. *y* Rom. 13. 13. Tit. 3. 1. 2 Kings 15. 3. *z* Ephe. 5. 6, 7. Tit. 2. 9, 10. Col. 3. 23, 24. *a* Levit. 19. 32. 1 Tim. 5. 1, 2.

Quest. What doth the Lord require in the sixth Commandement, *Thou shalt not kill.*

Duties of the 6. commandement.

A. That first I doe not outwardly with my *b* hand or *c* tongue hurt any man: no, secondly, nor inwardly in my *d* hart *e* hate or *f* enuy: thirdly, but that I *g* loue al men, *h* be ready to do the good *i* though my mortall enemies.

b Levit. 24. 19. Exod. 21. 18, &c. *c* Math. 5. 22. Psal 64. 3. 2 Sam. 16. 5, 6, 7, 8. *d* Marke 7. 20, 21, 22, 23. *e* 1 Iohn 3. 15. *f* Gal. 5. 26. Iam 3. 14. 1 Pet 2 1. *g* Rom. 13. 9. *h* Gal. 6. 10. Ezek. 18. 7. Mat. 25. 35. *i* Exo. 23. 4, 5. Mat. 5. 44. Rom. 12. 14, 21.

Quest. What are the duties enioy-

ned you in the ſeuenth Cõmandement *Thou ſhalt not commit adultery.*

Anſ. That firſt neither my outward bodie be defiled with actuall *k* adulterie, *l* fornication, or other vnchaſt behauiour: ſecondly, nor *m* my heart with any impure thought, or vncleane luſt: thirdly, nor my *n* tongue with any vnſeemly talke or ſongs: fourthly, but that I keepe my ſelfe *o* chaſt and pure, as the temple of the holy Ghoſt.

ties of the 7. mandement
Leuit 18.20
1 Cor.6.9,10
eb 13.4.
ph.5.3.
Mat 5.28.
Eph.4.29.
oloſſ.3.8.
Cor 5.33.
2 Cor.6 15.
9,20. 1 Theſ.
3,4,5.

Queſt. In the eight Commandement *Thou ſhalt not ſteale*, what doth the Lord require of you?

uties of the 8 mmandement
Exod 22.21
2,23. Leuit.19
1. Deut.5 29
& 24.13. Eſay
.23.
1 Theſ.4.6.
Leuit. 9 11.
Deut.25.13.
Prou.11.1.

A. That I ſeeke not to inrich myſelfe firſt either *p* openly by oppreſſing, or robbing: ſecondly, or *q* cloſely by deceiuing any other man: thirdly, nor ſo much as deſire another mans goods in mine heart: fourthly, but be *ſ* content with mine owne portion whatſoeuer: fiftly, and labour truly in ſome honeſt calling, to get mine owne liuing.

r Zach 8.17 Micah.2.1,2. Acts 20 33. *ſ* Pro.27.17.1 Tim.6.6. Phil 4.11,12. *t* Gen.3.19. Eph 4.28. 2 Theſ.3.10.1 Theſ.4.11.

Queſt. What are the duties of the ninth Commandement, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

Anſ.

Duties of the commandements.

Anſ. That firſt I never wrong my neighbour, u neither by witneſſing againſt him that which I know to bee falſe, w by x lying vnto him, or by y flatterīng him, or z diſſembling with him, or by a ſlandering or backbitīng him, ſecondly but rather that I both b thinke well of him, ſo far as the truth ſhall ſuffer me: thirdly, and alſo c preſerue this credit and good name, ſo farre as I am able.

u Prou 6 19. 19.5,6. & 21 28. & 25.18 Deut. 19.16. x Pſal. 15.2. Coloſſ. 3.9. Eph 4.25. y Eſay 3 12. Ier. 6.14. 1 Theſ. 1,15. Leuit. 19, 11 2 Sam. 3.27. Mat. 26.48,49. a Pſal. 15.3. Iam. 4 11. Leu. 19.16. 1 Tim. 5.13 b 1 Cor. 13.5. c Pro. 10.12. 1 Pet. 4.8. Mat. 1.19.

Queſt. What is required of you in the tenth and laſt Commandement, *Thou ſhalt not couet, &c.*

Duties of the 10 commandement

Anſ. That firſt there be not at any time ſo much as a d wiſh or motion in my heart to any thing that God hath forbidden, though e I never yeeld conſent vnto it: ſecondly, but that all the wiſhes and thoughts of my heart be f holy and pure continually.

d Rom. 7.7. Galat. 5.17. e Gen. 6.5. & 8 21. Pro. 20.9 f Deu 5.29. Mat. 5.48. Eph. 4.23,24. 1 Tim. 1.5. 1 Theſ. 4 3,4,5 1 Theſ. 5.23.

Queſt. Doe you (for your part) duly obey the Lord as you ought, and as hee requireth, in the perfect keeping of all theſe his Lawes and Commandements?

Anſ. Alas, I doe not, neither can I, or any man elſe; but whoſoeuer doth his beſt, offendeth againſt them euery day, firſt in thought, ſecondly word, thirdly and deed.

gainſt theſe mandements e offend daily thought, word nd deed.

Pro.24.16 Pſalme 19.12 Marke 6.12.

Eſay 64.6. Pſalme 130.3. and 143.2. Iob 2.3.

Queſt. What puniſhments doth God inflict vpon thoſe, who any way tranſgreſſe theſe his Lawes and Commandements?

God puniſheth our offences and ſinnes:

t in this life time.

2 At the end of this life.

A. Euen firſt all temporall croſſes and calamities of this life preſent, ſecondly *b* death in the end of this life, thirdly, and *i* eternall damnation both of body and ſoule after this life.

3 After this life ended. [g] Deut.28.15,&c. to the end. Levi.26.14, &c. [h] Rom.6.23. Rom.5.12. 1 Gal.3.10. 2 Theſ.1.9. Revel.14. 19 and 11. Marke 9.44. Mat 22.13. Luke 16.22,23.

Queſt. This may ſeeme iniuſtice, yea very cruelty in God, ſo ſeuerely to puniſh man for the breach of thoſe Lawes which hee hath not power to keepe.

This is no iniuſtice, for man

1 Had one power to obey

Anſ. Nay, it is but [k] equitie and iuſtice in God ſo to doe: for firſt when

2 Hath now wilfully loſt it. [k] Mat.18.23.24,25.

De

hee first made man, hee gaue him l power to doe all such things as hee commanded: secondly, which power Man hath now lost, m through his owne default.

l Eccles.7.31 Ephes.4.24

m Gen.3.6

Thirdly, of mans restitution and redemption by Christ.

3 *Mans estate of redemption.*

Quest. It is not possible for man who is subiect to so much sin & misery by nature, to winde out of it, and to recouer his lost estate againe?

Answ. Yes, and a farre better then that, if hee will apply himselfe to vse such meanes as God hath appointed for him.

It is not impossible for man to be restored. Psal.130.7,8 Iohn 10.10

Quest. What is that meanes which God hath appointed for the working of mans saluation?

Ans. First not any thing a in man himselfe. Secondly, nor the helpe of b any other creature. Thirdly, but c only the merits and precious blood of Iesus Christ.

The only means for this is Iesus Christ. a Mat. 16.16 Micah 6.7

1 Pet.1.18. b Psal.49.7,8. Mat.25.59 c Genes 3.15. Acts 4.12. Iohn 3.16 1 Cor.1.30.1 Iohn 1.7. Rom.8.1. Esay 53.5.

Quest. What is this Iesus Christ?

God and man in one person.

Anſ. Hee is the *d* onely and *e* naturall *f* Son of God, and withall *g* the Son of Mary *h* a virgin: who was firſt true God, ſecondly and became *k* true man, *l* in one and the ſame perſon, that ſo hee might bee fitted for that great worke of our *m* redemption.

d Gal.4.4. Rom 1.4. Pſal.2.7. e Iohn 3.16. and 1.14.18. f Heb.1.5. Rom.8.31.

g Luke 1.31.49 and 2.7. Gal.4.4. h Eſay 7.14. Mat.1.22,23. i Rom.9.5. 1 Ioh.5.20. k 1 Tim.2.5. Ioh.1.14. Heb 2.17. 1 Ro. 1.3,4. and.9.5. 1 Tim.3.16. Col.2.9. Iohn 1.14. m 1 Ioh.3.16. Mat.1.21.

Queſt. Why was it needfull hee ſhould become man?

Man, that he might ſuffer.

Anſ. Becauſe Gods iuſtice did require that none other then man ſhould ſatisfie and ſuffer for the euill that man had done.

Exod.32.33. Ezech.18.20. 1 Cor 15.21. Heb.2.14 &17

Queſt. Why was it needfull hee ſhould be God alſo?

God, that he might overcom the puniſhment of ſinne.

Anſ. That by the almighty power of his God-head, hee might be able to beare the moſt heauie burden of Gods wrath, and the infinite puniſhment due to man for his ſinnes.

Nahum.1.6. Reuel.19.15.

Queſt. By what meanes did this Ieſus Chriſt worke our ſaluation and redemption?

Anſ.

Anſ. By his *n* obedience firſt in perfectly *p* fulfilling the whole Law of God *q* for vs: ſecondly and *r* willingly *ſ* ſuffering the whole puniſhment due to *t* our ſinnes.

The meanes of our redemption was Chriſts obedience.
{ *Active.* / *Paſſive.*

n Rom. 5. 19. o Heb. 7. 26. 1 Pet. 2. 22. 2 Cor. 5. 21. 1 Iohn 3. 5. p Iohn 8. 46. q Rom. 10. 4. 2 Cor. 5. 21. r Eſay 53. 4, 5. Phil. 2. 8 Reu. 10. 15. 1 Iohn 10. 18. Iohn 18. 4. Phil. 2. 8. Heb. 10. 9. t Eſa. 53. 4, 5, 6.

Queſt. Could Chriſt, being but one Perſon, and ſuffering but a ſhort time, thereby make a ſufficient ſatisfaction for all the ſinnes of all the men in the world, the leaſt of all which deſerveth everlaſting damnation?

Anſw. Yea certa nely: for he being *u* God, a perſon of infinite Maieſtie, and abaſing himſelfe to ſuffer for vs, euen his *x* Enemies, (though in his God-head he ſuffered not) his paſſion became thereby to be of infinit worth and value: and more then if all the men in the world had ſuffered for euer and euer.

Though he but one perſon, yet was his ſuffering ſufficient for all.
u Acts 20. 28. 1 Cor. 2. 8.
x Rom. 5. 10.

Queſt. Shall then all men generally be ſaued through Chriſt?

Anſ. Not *y* all, but ſuch onely as firſt are of Gods electe vnto life: ſecondly

Yet all ſhall not be ſaued by him but onely,

and

1 The Elect
2 The Penitent
3 The Faithfull

and a repenting of their sinnes, doe b seeke for saluation in Christ c alone: thirdly, laying hold vpon him by a true and liuely faith.

y Mat. 7.13 and 25.31. Luke 12.32. and 13.24. z Rom 8.30 Acts 13.48. Iohn 17.9. a Matth. 9.12,13 and 11.28. b Iohn 1.12. & 3.16,18.36. and 6.40. Acts 10.43. c Acts 4.12.

Q. Who are those whom you call *the elect of God*?

The Elect, who they are.

A. This Elect are those whom God of his owne d free grace hath e purposed to saue from that f common damnation which all men by their sinnes haue deserued, and hath g chosen to be fellow heires with his owne Sonne, of eternall life.

c Rom. 5.12 (Rom. 3.10.) compared with Gal. 3.10 Mat. 22.14 Malach. 1.2,3 Rom 9. Luke 19.20. f Reu. 21,27. g Eph. 1.5. Rom 9.16 & 11.35. Tit. 3.5.

Quest. What is that you call *Repentance for sinne*?

Repentance what it is.

A. Repentance is, when a man first is sorrowfull e grieued in h heart for no other cause in the world, but for this onely, that by i his sinne he hath displeased God: secondly, and k purposeth in his heart for the time to come to lead a new life: thirdly, l carefully endeauouring to walke in obedience to m all the commandements of the Lord.

3 Ioel 2.12 Matth. 26.75 Luke 7.38 h Ioel 2.12 Acts 2.37. i Psal. 51.18 Luke 15.18 k Acts 11.23 Psal. 119.112. Acts 24.16. m Luke 1.6.

Quest.

Queſt. And what is that you call *faith in Chriſt?*

Anſ. Faith is the *n* perſwaſion of my *o* heart, *p* grounded upon the promiſes of God, that Jeſus Chriſt died for *q* my ſinnes, and is a Saviour given unto me.

Faith, what it is
n Rom. 8. 38 & 4. 20. Mat. 8. 26 & 13. 31
o Acts 16. 14. Rom. 10. 10
p Rom. 4. 18. Rom. 8. 38, 39.

19, 20, 21. *q* Gal. 3. 20. Luke 1 47. Pſal 63, 1. 1 ohn 20. 28. Iob 19. 25. 2 Tim. 4. 8. 1 1ohn 5. 19.

Queſt. Let mee heare the Articles and ſhort ſumme of your Faith and beleefe.

Anſ. 1. I beleeue in God the Father Almightie, Maker of heauen and earth.

2. And in Jeſus Chriſt, his onely Sonne, our Lord.

3. Which was conceiued by the holy Ghoſt, borne of the virgin Mary.

4. Suffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell.

5. The third day hee roſe againe from the dead.

6. Hee aſcended into heauen, and ſitteth on the right hand of God the Father Almightie.

7. From thence hee ſhall come to iudge

iudging the quicke and the dead.

8. I beleeue in the holy Ghost.

9. The holy Catholique Church, the communion of Saints.

10. The forgiuenesse of sinnes.

11. The resurrection of the body.

12. And the life euerlasting.

I beleeue. *Quest.* Why sayest thou, *I beleeue*, not, *We beleeue*; whereas in prayer, thou sayest not onely *My Father*, but *Our Father*?

The meaning. Ans. Because howsoeuer we may and must pray one for another, yet we cannot one beléeue for another: but when we come to yeares, euery man must beleeue for himselfe, and be saued by his owne, not by others faith.

Habac. 2.4.

Quest. What meanest thou in saying, *I beleeue in God*?

I beleeue in God The meaning. Ans. My meaning is, that I beléeue him to be my God, and from my heart put all my affiance in him.

Iohn 17.3.

Q. What comfort reapest thou hereby?

The Comfort. Ans. So long as I repose all my trust in him, I may assure my selfe of my saluation, and of a happy deliuerance in all dangers and necessities.

Psal. 78.21,22 Dan 6.23.

Quest.

Queſt. Why is God called a *Father*?

Anſ. Becauſe firſt he is the a Father of Chriſt by nature and eternal generation: ſecondly, c in him my b Father, being one of Chriſts members.

The Father.
The meaning.
a Iohn 13.16. Epheſ.1.3.
b Iohn 1.12.

Queſt. What comfort haſt thou by this?

Anſ. That God as a Father, firſt c will beare with my wants, ſecondly, admit me into his preſence, thirdly d provide for me, fourthly, and e never chaſtiſe me but for mine owne good.

The Comfort.
c Mal.3.17 Pſal.103.13.
d Pſal.27.10. and 40.17. Mat.6.26.30.
e Heb.12.10. 1 Cor.12.32. Rom.8.28. Gen.50.20.

Queſt. Why is hee ſaid to bee *Almighty*?

Anſw. Becauſe firſt he is f able to doe whatſoever he will: ſecondly, yea, he is able g to doe more then hee will doe: and whatſoever is againſt his will and liking, he is able to confound and bring to nought.

Almighty.
The meaning.
f Pſal.115.& 135.6.
g Mat.3.9.

Queſt. What comfort affords this to thee?

A. It b ſtrengthneth me in my praier to him, aſſuring me i that he can make good whatſoever promiſes of mercie hee hath made unto me in his word: ſecondly, that no ghoſtly enemy ſhall

The Comfort.
h Mat 8.2.
i Rom.4.21.

euer

k 1 Iohn 5.4 euer k preuaile against mée to destroy mee.

Quest. What meanest thou in saying he was *Maker of heauen and earth?*

Maker of heauen and earth. The meaning.

Ans. That he formed and framed l this whole world, and all the creatures that are therein, m onely by the power of his word and Commaundement, euen n of nothing.

l Gen. 1.1
Psalme 8.3
m Ps. 136. 148.5
Gen. 1. 3
n Rom. 4. 17

Quest. What comfort hast thou from this.

The comfort.

Ans. That being my maker he will preserue& beare with me his creature.

Quest. In the next Article thou saist *I beleeue in Iesus Christ, his onely Sonne our Lord, &c.* what is meant and signified by that word *Iesus?*

Ieb 10. 3
Iesus, what it signifieth.

Ans. The word signifieth a Sauiour, and it is a name fitly o giuen vnto our Lord Christ, because the work of our saluation both from sinne and punishment, is p first wholly, secondly, and onely wrought by him.

o Luk. 1. 30, 31 & 2. 2. . Mat. 1. 21. p 1 Cor. 1. 30. Col. 2. 3 & 1 19. Heb. 7. 25
q Iohn 3. 36 & 14. 6. Acts 4. 12 1 Tim. 2. 5.

Quest. What meanest thou in saying, *I beleeue in Iesus?*

I beleeue in Iesus: the meaning

Ans. That I rely wholly vpon him, and none but him alone, for the saluation of my poore soule.

Iohn 6. 68
1 Cor 2. 2. Gal. 6 14. Phil. 1. 21

Quest.

Queſt. What good gaineſt thou by him?

Anſ. Great and unſpeakable is the good I gaine by him. For if I had wanted this bleſſed Saviour, it had beene better for me a thouſand waies to haue beene a dog or a toad, then a man: for death to them is the end of their woe; but the death of a man without a Saviour, is the beginning of endleſſe woe and miſerie. *The comfort.* Luke 2. 10,11

Queſt. What is meant and ſignified by the word *Chriſt*?

Anſ. The word ſignifieth Anointed, and ſo indeed was the Sonne of God, r anoynted by the holy Ghoſt, to be for vs an everlaſting ſ King, t Prieſt and u Prophet: x firſt, a King to protect vs, y ſecondly, a Prieſt to offer vp even himſelfe a ſacrifice vpon the croſſe for our ſinnes: thirdly, z a Prophet to teach vs in the way to our ſaluation. *The meanings*

r Pſal. 45.7
s 1 Sam. 10 1 & 16.12. & 24.7 1 Kings 1.24
t Exod 29.7 Pſal. 133.2.
u 1 Kings 19,16 Pſal. 115. 15
x Pſalme 2.6 Luke 1. 33. Matth. 28. 18
y Pſal. 110.4. Heb. 7. 21,22,23,24,27. and cap. 9, ver. 24,25,26.
z Deut. 18.15 Mat. 3. 17 and 17. Eſay 61.1.

Queſt. What benefit haſt thou hereby?

Anſ. Both I and all the Elect of GOD are made ſpirituall a Kings, Prieſts, *The comfort.* a Revel. 16

a 1 Pet 2.5. b 1 Tim.1.18. Rom.6.12.

Prieſts and Prophets firſt Kings *b* in beating rule ouer our own hearing, and maſtering our owne rebellious Thoughts, Wils, and Affections. ſecondly Prieſts, in offering vp to God our ſpirituall Sacrifices of *c* Prayer, of *d* Thankſgiuing, of *e* Almes, of *f* a contrite heart, of *g* our owne ſoules and bodies for the ſeruice of God: thirdly, and Prophets *h* in applying that Knowledge wee haue, to the benefit and good of others.

c Pſal.141.2. d Heb.13.15. e Phil 4.18. Heb.13.16. f Pſal 51.17. g Rom.6.13. and 12.1. h Luk.22.32.

Queſt. Why is this Ieſus Chriſt called *the Onely Sonne of God*, ſeeing wee alſo are ſaid to be his Sonnes?

His only Sonne. The meaning.

Anſ. Chriſt is called Gods onely Son *i*, becauſe hee alone is his Sonne by nature, and none but hee. The Angels alſo are *k* his ſonnes, but by creation: and *l* wee likewiſe, but *m* by grace and adoption.

i Ioh.1.14.18 & 3.16. Heb.5. Rom 8 32. k Iob 1.6. l Iohn 1.12. 1 Iohn.3.1. m Gal.4.5.

Queſt. What is that to thee?

The Comfort.

Anſ. It ſheweth that the loue of God to mee is wonderfull, and his mercy vnſpeakable, who ſpared not to giue his owne and onely Son for me.

Iohn 3.36. Rom.5.8. Epheſ 2.4,5.

Queſt. How is hee ſaid here to bee, who in Scriptures is often cal-

Our Lord.

led

led by the name of a seruant.

Ans. He was Gods seruant in the worke of our redemption; but Our Lord in regard of that power and dominion hee hath ouer vs: second, as also in regard of our redemption; because he hath purchased vs to himselfe, being before captiues and slaues of the deuil

The meaning. Acts 2 36 1 Cor 8.6 Iohn 13.13

Q. What comfort hast thou by this?

A. That hee being my Lord, and I liuing vnder his dominion, I neede not feare what any enemie, whether diuell or wicked men can doe vnto me.

The comfort. Matth.10.28 Rom.8.31

Quest. What meanest thou in saying *He was conceiued by the holy Ghost*?

Which was conceiued by the holy Ghost.

Ans. That hee was made man, not after the ordinary course of nature, but of the sanctified flesh and blood of his mother, through the miraculous working of the holy Ghost in her wombe.

The meaning. Matth.1.20 Luke 1.36

Quest. Hast thou any profit by this?

Ans. Yes: for by his most holy conception, my sinfull birth & conception is sanctified, and his holinesse serues as a couer to hide my manifold corruptions from the eyes of God.

The Comfort Iohn 17.19 1 Cor.1.30

Quest. What meaneth it, that he was *borne of the virgin Marie*?

Borne of the Virgin Mary.

The meaning.
n Gen.3.15
Gal.4
Luke 1.42
o Esay 7.14
Mat.1.22,23

Ans. That in the ordinary time of trauell, according to the course of nature hee was brought forth into the world n by a woman named Mary, who was a pure & vnspotted o virgin, both before, in, & after the birth of him.

Q. What comfort hast thou by this?

The comfort

Heb.2.14

A. Hereby is manifested the good will of the Sonne of God to me, who for my sake becomming Man as I am, was in that nature ready to suffer whatsoeuer was due to my sinnes.

Suffered.
The meaning.
p Phil.2.7
Luke 1.7
Matth.2.13
Marke 5.6
Matth.8.20
Ioh.8.40 Luke 15.2 Ioh.10.36
q Luke 22.44
Psalme 22.17
Iohn 18.40 and 19.15

Quest. What is meant by these words, *He suffered*?

A. Thereby is meant first that p the whole life of Christ euen from his very cradle, was a continuall Passion; secondly, but it is chiefly meant of his bitter paines and torments he indured vpon the crosse & at the end of his life.

Quest. What comfort is it to thee that he suffered?

The comfort.
r Iohn 8.46
Luke 22.14
Iohn 19.4
s Esay 53.4
1 Pet.2.15.24
t Rom.5.10

Ans. As r it was not for any euill that euer he did himselfe, but all for my sake that he suffered: so it further testifieth that he loued me (by nature the enemie) more then himselfe, in that he indured so great things for me

Quest.

Queſt. What is meant by this, *He ſuffered under Pontius Pilate?* *Vnder Pontius Pilate.*

Anſ. That Chriſt the Son of God, and great King of heauen & earth, was arraigned at the Barre of an earthly Iudge, and there condemned by him. *The meaning.* Matth. 27. 26.

Q. What benefit haſt thou by this?

Anſ. By this I and ſo many as truly beléeue in him, ſhall be fréed from being arraigned before God at the day of the laſt iudgement, and ſhall then receiue the ſentence of abſolution, and be eternally ſaued in heauen. *The Comfort.* Rom. 8. 3. Iohn 5. 24.

Queſt. What meane you in ſaying *he was crucified*, or faſtened to a croſſe? *Was crucified.* *The meaning.*

Anſ. That the puniſhment which he ſuffered was the moſt painefull and moſt ſhameful and curſed of all other. Deut. 21. 23 Gal. 3. 13. Phil. 2. 8.

Q. What comfort is this to thee?

Anſ. In this be hope the curſe of the Law for me; and therefore my comfort is, that when any croſſe or calamity befalleth me, God doth not thereby (as a Iudge) curſe me, but onely (as a Father) correct me. *The comfort.* Gal. 3. 13.

Queſt. What meane you in ſaying that *he dyed?* *Dead.*

Anſ. That after manifold torments *The meaning.*

Matth. 27.50 Mark. 15.37 Iohn 19 30

endureth both in body & soule, at last they were seuered each from other, as truly as when any of vs dye.

The Comfort.

Q. what benefit hast thou by this death?

[u] Revel. 14 13 [x] Iohn 5.24 2 Cor. 5.1 Phil. 1.23 Luk. 16.22 Heb. 2.15 [y] Rom. 8.1 Iohn 5.24

A. Hereby first my death is changed [u] from a curse into a blessing, & made to me (as it were) a mide way to conuey me out of this world [x] into the kingdome of heauen: secondly, and further hereby [y] the second death is quite taken away from me, & all that are in Christ

Buried.

Quest. What doth this word *buried* import?

The meaning.

Ans. That after death his body was laid into the ground, to the end men might see he was dead indeed. (burial?

Esay 53.9 Mat. 12.40 27.60,61,64

Q. What profit reapest thou by his

The Comfort. Esay 57 2.

A. By his graue, and burial therein, he hath sweetly perfumed my graue wherein I shall be buried; and in stead of an house of perdition, hath made it a chamber of rest and sleepe.

He descended into Hell.

Quest. What is meant by his *descending into hell?*

The meaning.

A. Diuers are the iudgements of the godly learned about this point; but on of these two is the most likely: first, either that [z] before, & [a] vpon the Crosse,

[z] Matth. 16.38 Marke 12.24 Matth. 27.46

he

he suffered and felt the *b* pangs and torments of hell, & the full wrath of God seizing euen vpon his soule: secondly, or that his soule after death did *c* really and locally goe downe in triumph, euen into hel, the place of the damned.

b Psal. 18.5

c Psal. 16 10 Acts 2.20.27 Rom. 10.6,7 Ephes. 4.9

Q. What benefit hast thou by this? *The Comfort.*

A. If thereby be meant, that vpon the Crosse hee suffered in soule the torments of hell, my comfort is, that he hath satisfied *d* the whole punishment due vnto me in soule and body both: for in a miserable case had I beene, if he had deliuered mee from the punishment due to my body, and not to my soule. Or if thereby bee meant, that he went downe in triumph to the place of hell, my comfort is, that *e* hel and Satan (the Prince of hell) are spoiled of that power which they had ouer mee, and I am deliuered from euer comming there.

d Reuel. 19.15

e Esay 25.8 Hosea 13.14 Col. 2.15.

Quest. What is the meaning of the next article, *The third day hee rose againe from the dead?* *The third day he rose againe from the dead. The meaning.*

Ans. That the *f* very same bodie of Christ, which before was dead, & laid

f Matth 17.23 Mar. 9.31. Luk 9.22. & 18.33 Mat. 20. 19. & 26.32. Mar. 8.31 and 10.34. Iohn 2.19. Mat 28 6. Luke 24.6.

g Luke 24. 39 Iohn 10. 27
h Iohn 10. 18

into the graue, g by his owne power after three dayes, h rose againe to life.

Quest. What is that to thee?

The Comfort.
i Rom. 4 25 1 Cor. 15 17
k 1 Cor. 15. 54 57. Hos. 13 14 Heb. 2. 14.
l 1 Cor. 15. 13 16. 20. 1 Thes. 4. 14. Rom. 8. 11.

A. This first assureth me that Christ hath ouercome death and hell: for my iustification, and k hath discharged himselfe of the guilt and punishment of my sins imputed to him: secondly, and it further serueth as an argument to proue vnto me, that l this my body, after it is dead, shall also rise againe to life, at the day of iudgement.

Q. What meane you in the next Article, in saying, *He ascended into heauen*?

He ascended into heauen. The meaning.
Marke 16. 19. Luke 24. 51. Acts 1. 9.

A. That forty dayes after his resurrection, in the sight of all his Disciples he was in soule and body together, taken out of this world into heauen, the kingdome of glory.

Quest. What benefit is this to thee?

The comfort.
m Iohn 14 23. n Iohn 16 7. and 14. 16. Act 2. 4. Gal. 4 6.

Ans. He is thither gone, m first there to prepare a place for me: secondly, and from thence n sendeth downe the Comforter (his holy Spirit) into me.

There he sitteth at the right hand of God. The meaning.
Marke 16 19. Acts 7. 54. Psa.

Quest. What is meant by his *sitting at the right hand of God*?

Ans. That in heauen he is now aduanced to such an estate, in which hee hath

hath fulnesse of glory, power, maiesty and authority, in the presence of his Father and all the Saints and holy Angels.

Q. What benefit hast thou by this?

A. There sitting o first a Mediator, hee maketh intercession to God his Father for me; secondly, and p having all power given vnto him, q hee protects and defends me against the rage of all my ghostly enemies.

Quest. What is meant by the next and last Article concerning Christ, that: *from heauen hee shall come to iudge both the quicke and the dead?*

A. That he, who once first came r in base and humble manner / to redéeme and saue the world; secondly, shall at the last day come againe, s but in glory and great maiesty, t to giue iudgement vpon all soules, and u to make an end of this world.

Quest. What comfort hast thou by this?

A. That he first y who is my Sauiour and Redéemer, shall also be my Iudge: secondly, z by him shal haue right thē done vnto me, for all the wrongs offe-

11.1. Phil. 2.9 10, 11. 1 Cor. 19 25. Ep 1.19, 20 21. & 5.23. Act. 5.31. Heb 11.3. Pe. 3.22

The comfort.

o Rom. 8.34.
p Tim. 2.5. Heb. 9.24. 1 Iohn 2.1.
P mat. 28.18
q Psa. 110, 2, & 29 R m. 8.35

From thence he shall come to iudge both the quicke and the dead

The meaning.

r Luke 2.7 Matth. 8 20
s Matth. 18.11
t Rev. 20.12 2 Tim. 4.1.
u Iude 14.15 Mat 24.30, 31 33. 2 Thes. 1. 6, 7, 8.
x 1 Pet 1.30

The comfort.

y Iob 19.25
z Revel. 6.10

I beeeene in the holy Ghoſt.

red me by the wicked of this world.

Queſt. The eighth Article of thy Creed is, *I beleeue in the holy Ghoſt*, what meaneſt thou by this?

The meaning.

[a] Matth.28.19
2 Cor.13.13
Acts 5.3,4.
1 Cor.6.19
eõpared with
1 Cor.3.16

Anſ. My meaning is, that I beleeue the third Perſon in the Trinitie, called the holy Ghoſt, to be *a* true God, together with the Father & the Son, and therfore repoſe all my truſt & confidence in him: and *b* that he is ſent downe into me, to dwell in my heart.

[b] Iohn 16.17
Rom.8.15
Gal.4.6.
1 Iohn 3.24
1 Cor 6.19

Queſt. What benefit haſt thou by the holy Ghoſt dwelling in thee?

The Comfort.

A. Many are the benefits I receiue by him: For beſides that firſt he made me, *d* ſecondly preſerueth me, thirdly and *e* enlightneth in me vnderſtanding, which are graces common done to the reprobate: fourthly, he further *f* aſſureth me of my reconciliation to God in Chriſt; fifthly, he *g* regenerateth and maketh mee of a child of Satan, the child of God; ſixtly, he *h* gouerneth my heart, by repreſſing all bad motions to ſin, & ſtirring vp good affections and inclinations to pietie & religiõ, ſeuenthly he *i* comforteth me in diſtreſſe; eighthly and *k* enableth mee to doe thoſe good

[c] Iob 33.4.
Gen 1.2
[d] Pſal.104.30
[e] Reue.3.7.8
[f] Rom.8.16
1 Cor.1.12.
[g] Iohn.3.5
1 Cor.6.11.
[h] Rom.8.14
Ga.5.17.22
[i] Iohn.16.26
Pſal.45.7.
[k] Eſay 41.28

duties

duties which of my selfe I cannot, all which are proper to the Elect alone.

Quest In the next Article where thou sayst, *The holy Catholique Church*, what is meant by the *Church*? *The Church.*

Ans. By the Church is meant *l* the peculiar company of men, whom God hath *m* predestinated to everlasting life, *n* all holding the same fundamentall points of Faith. *The meaning.*
l 1 Pet. 2. 9
m Luke 12 32
Acts 13. 48
Rom. 8 39
n Ephes. 4. 4, 5
Gal. 1. 8.

Q. What comfort hast thou by this?

A. By this I learne, that God hath a company whom hee hath chosen to himselfe out of the whole cluster of mankind, & ordained vnto life, of which number I beléeue that I am one. *The Comfort.*
Rom. 8 16.
2 Cor. 3. 15
2 Tim. 4. 8.

Quest. Wherefore is this Church called *holy*?

Ans. Not because it is holy in it selfe but in respect, first, both that Christs owne holinesse is imputed vnto it, secondly, as also in that it begins to be holy euen in this life. *The holy Church*
The meaning.
Eph. 5. 26, 27.
1 Cor. 6. 11
1 Pet. 2 9
Iohn 17. 17

Q. What is thy comfort from hence?

A. That I being a member of this Church, though by nature a wretch full of all vnrighteousnesse, am yet made holy and righteous before God euen *The Comfort.*
Eph. 5. 26, 27.
1 Cor. 6. 11

euen in this life.

Quest. And why is this Church called *Catholike*?

The Catholike Church.

The meaning.

Ans. It is called Catholike or Vniuersall, because first in respect of time[o] it hath bin in all ages: secondly, in respect of persons, it[p] consists of all sorts of men, high & low, rich and poore; thirdly in respect of place[q] it hath bene gathered from all parts of the earth.

[o] Gen 3.9. & 12.1. Acts 2.39 Reuel.6.11
[p] 1 Tim.4.4 Acts 10.34
[q] Iohn.11.52 Rev.5 9. & 7 49. Acts 20.35

Q. What comfort is this to thee?

The comfort.

Ans. I see hereby, that neither my selfe, nor my other, of whatsoeuer nation, order, degree or state, are excluded from grace in Christ, except wee will exclude our selues.

[1] Iohn 2.1,2.

Quest. What is that you call, *The communion of Saints*?

The communion of Saints,

Ans. The Communion of Saints, is that spirituall fellowship, and sweete society which is amongst all the faithfull seruants of God, and true members of Iesus Christ.

The meaning.

[1] Iohn 1.3

Q. What benefit hast thou by this?

The comfort.

Ans. I being one of this happy members, haue fellowship[r] first with Christ my head, and in him haue right to all the benefits purchased by him: secondly

[r] Iohn 15.5 1 Cor.1.9 1 Iohn 1.3.

secondly, I haue fellowship also with all my fellow Saints, in that f we are all of one heart and like affection; in that g we employ the graces of God in us for the good and saluation one of another; h & with our temporall goods (where need requireth) we are ready one to releeue and helpe another.

Quest. What is meant in the next Article, by *the forgiuenesse of sinnes*?

A. Forgiueneſſe of sins is that x great blessing of God which z Iesus Christ by his death and passion procured for all a that beléeue in him; whereby God esteemes of their sinnes b as no sins, or as neuer committed by them.

Quest. What comfort hast thou by this?

Answ. Hereby receiue I this vnspeakeable comfort, that all my sinnes and punishments due to the same, are freely forgiuen mee through Iesus Christ, so that they shall neuer rise vp in iudgement against me.

Quest. Next followeth in your Creed, *The resurrection of the bodie*: what is meant by that?

Answ. That at the last day, the bo-

f 1 Iohn 1.7. 1 Cor. 12.12 Acts 4.32

g Mat 5.16.

The forgiueneſſe of sinnes.

The meaning.

x Psal. 32.1,2. Rom. 4.7,8.

z Esay 43.15 Ierem. 31.34 Psal 51.1.

a 1 Ioh. 1.9. & 2.12. 1 Cor. 1 30. Rom. 4.25

b Iohn 2.16 Psal. 32.2. Esay 44.22.

The comfort.

Gal. 2.20. Esa. 53.4,5,6

The resurrectiō of the body.

The meaning.

c bodies of all men, whether godly or wicked, by d the power of God, shall rise out of their graues, euen e the same for substance that there they are.

Q. What comfort hast thou by this?

Ans. That first this very f body of mine shall at the last day rise out of the dust, g glorious, like the bodie of Iesus Christ, and h free from those corruptions and miseries whereunto it is here subiect. And further, I need not, secondly, either i feare death in my selfe, thirdly, k or much lament the death of others, seeing both I and they shall one day meet againe, and rise together to ioyes euerlasting.

Quest. And what sayst thou of the 12. and last Article, *Life everlasting*?

Ans. That my body being rised, and ioyned againe to my soule, I shall after the last day, in body and soule together, liue for euermore in the kingdome of heauen, where I shall be filled with such ioyes, as no eye hath seene, no eare heard, no tongue can vtter, no heart can conceiue:

Quest. Now when thou beleeuest all these things, what benefit redoundeth

c Iob 19.25,&c
Dan.12.2.Ioh 5.29.1Cor.15 52.1 The.4.16
Revel.20.12
d Iohn 5.28 & 11.43,44.
1 Cor.15.52
1 Thes.4.16
e Iob 19.27
Iohn 6.39
1 Cor 15.53
2 Cor.5.10

The Comfort.

f Psal.16.9,10
1 Thes.4.14
Iob 19.25
g Phil. .20
h Acts 13.19
i Phil 1.23
k 1 Thes.4.13,14

Life everlasting
The meaning, and comfort.

1 Thes.4.17.
2 Cor.15.53, 54.
1 Cor.2.9

death vnto thee by this faith of thine

Anſ. The end of my faith ſhall bee the ſalvation of my ſoule; and for the preſent I thereby become *m* firſt iuſtified before God, ſecondly, and ſanctified.

The benefits of faith are,
1 Iuſtification.
2 Sanctification
m Rom. 4. 3 & 5 1. Gal. 2. 16
n Acts 15. 9

Queſt. When may a man be ſaid to be iuſtified before God?

Anſ. A man is then iuſtified, when he is freed *o* from the guilt and puniſhment of his ſinnes, and is accepted as iuſt and righteous before God, *p* through the righteouſneſſe and obedience of Jeſus Chriſt imputed vnto him.

Iuſtification what it is.
o 1 Iohn 1. 7 Ro 8. 1. 33, 34 &c.
p 1 Cor. 1. 30 2 Cor. 5. 21 Rom. 5 18 Gal. 3. 27

Queſt. Doe not a mans good works rather iuſtifie him before God, and make him worthy of eternall life.

Workes doe not iuſtifie before God.

Anſ. Alas, they are farre from it: for in the beſt workes any man can doe, Gods iuſtice findeth more matter why he ſhould condemne him, rather then ſaue him.

Pſalm. 143. 2. Eſay 64. 6. Iob 3. 9. Rom. 9. 11. & 11. 35 Gal. 2. 16.

Queſt. It may ſeeme then there is no vſe of good works in the life of a Chriſtian, but they may be ſpared wel enough?

Yet are neceſſary

Anſ. It followeth not: for though they

In respect of
1 *God.*
2 *Our neighbor*
2 *Our selves.*
Mat. 7. 18, 19.
1 Tim. 5. 8.
1 Iohn 2. 4.
Iames 2. 17.

they haue no part or share in the act of iustifying a man before God, yet are they euermore companions of a true and iustifying faith, and ought necessarily to be performed of euery sound beléeuer: and that in respect first both of God, secondly, and of our neighbours, thirdly, and of our selues.

Quest. What vse is there of those workes in respect of God?

Necessary in respect of God.
g Iohn 15. 8.
Rom 2. 23, 24
1 Pet. 2. 12.
z Tit. 2. 10.
Hester 8. 17.
Exod. 12. 28
f Heb. 13. 16.
Phil. 4. 8

A. Thereby *g* first his name is glorified, *z* secondly his Gospel beautified, *f* thirdly, himselfe well pleased, when his children shew their obedience and thankfulnesse vnto him, in doing such workes as he commaundeth them.

Quest. What vse is there of them in respect of our neighbours?

In respect of our neighbors.
t 1 Pet. 3. 1. & 2 12. 2 Cor. 9. 2.
Matth. 5. 16.
q 1 Pet. 2. 15.

A. Such as are not yet conuerted, may thereby *t* first either be won to a liking of that Religion which they see so holy; secondly, or at least shall haue their mouthes thereby stopped, when they would gladly open them against it.

Necessary in respect of our selues.
x 2 Pet. 1. 10.
y Iam. 1, 21. 28

Quest. And what vse is there of good workes in respect of our selues?

Ans. They first serue *x* to make our election sure: 2. they *y* shew the soundnesse

nesse & truth of that faith that is in vs: thirdly they draw vpon vs the blessing z not of God onely, a but of men also in this life; fourthly, and shall (though not for their owne merit, yet through b Gods great mercy receiue c a gracious reward in the life to come.

Quest. The other benefit that redoundeth vnto you by your Faith (you said) is your sanctification; when may a man be said to bee a sanctified man?

Answ. A man is then sanctifyed, when hee who by nature is all vncleane and vnholy, is d freed from the corruption of his nature, and is become holy and righteous, e at least in some measure, f euen in all parts both of soule and body.

Qu. Whence proceedeth that faith which worketh all this good in man?

Ans. Almighty g God worketh it in mans h heart by i his holy Spirit.

1 Iohn 23. Heb.11.4
z 1 Tim.4.8 and 6.6. Pro.11.17.15
a Iob 29.13
b Luke 6.35 Mat.5.11,12 and 10.42 1 Cor.3.8
c Eph.2.8.9 Tit.3.5. Ro.6 23. Lu.17.10

Sanctification, what it is

d Col.3.9,10 Eph.4.22.&c. Ezek.11.19,20
e Rom.3.23
f 1 Thes.5.23

The inward means of Faith is the holy Ghost

g Phil.1.29. Iohn 6 29. Mat.16.17. Eph.2.8. Acts 10.14. h Rom 10.10. Acts 16.14. i 1 Cor.12.3. 2 Cor.4.13.

Quest. What outward meanes may a man vse to obtaine this excellent grace of faith at the hands of God, and

to

to haue it increaſe in him?

The outward meanes are
1 *The VVord.*
2 *Sacraments,*
3 *Prayer.*

A. The ordinary outward meanes for this, are *k* firſt diligent hearing of the word, *l* ſecondly, often vſe of the Sacraments, thirdly, and *m* frequent prayer.

k Ro.10.14.17. 1 Cor.1.21.& 3.5. Eph 4.11,12,13. 1 Tim.4.6. *l* Gen.17.11. Rom 4.11. 1 Cor.11.24,25,26. *m* Mark.9.24. Luk.17.5.

Hearing the VVord, the firſt meanes.

Queſt. How muſt wee heare the Word, that we may profit by it?

How we may heare with profit.

Anſ. To the end we may heare with profit, firſt ſome duties are to be performed before we heare; ſecondly, ſome in the time that wee are hearing; thirdly, ſome after we haue heard.

Duties before we heare.

Queſt. What duties are to be performed before we heare?

n 1 Pet.2.1,2 Iames 1.21 *o* 1 Cor.4.5 1 Theſ.2.13 *p* 1 Cor 3.6 Col.4.3. Eph.6.18,19. 2 Theſ.3.1.

Anſ. We muſt firſt free our hearts from all *n* malice againſt the preacher, and from *o* preiudicate opinion of his perſon or gifts; and muſt *p* pray to the Lord for a bleſſing vpon his ſpeaking, and our hearing.

Duties in time of hearing:
1 *Attention.*
2 *Beleefe.*
3 *Reverence.*

Queſt. What duties are to be performed in the time we are hearin?

q Pſal.34.11. Pro.2.2. Acts 16.14. *r* Heb.1.1, 1 Theſ.2.13. Rom.1.16.

A. We muſt *q* firſt attend to the things that are taught vs; ſecondly, we muſt haue faith to beleeue them: thirdly, and

wee

must beare with reuerence, as in the presence of God. [t] Luke 10.16. Psalme 25.9.

Quest. What duties are to bee performed after we haue heard?

Duties after we haue heard.
1 *Meditation.*
2 *Conference.*
3 *Remembrance*
4 *Practice.*

A. We first must meditate by our selues; secondly, and [u] conferre with others of the things we heard; thirdly we must [x] lay them vp in our hearts, fourthly, and [y] obey and practise them in our liues.

[t] Luke 2.19. [u] Lu.24.13,14 15.32. [x] Psa.119.11. Luk.2.51. Pro 3.1. [y] Luk.11.28, Ioh.13.17

Quest. The often vse of the Sacraments, you said, is a meanes to increase faith: what is a Sacrament?

The Sacraments the second means of faith
A Sacrament what it is.

Ans. A Sacrament is an outward visible [z] Signe that representeth, and [a] a Seale that confirmeth Christ and all his benefits to them that beléeue in him.

[z] 1 Pet.3.21. Gal.3.1. 1 Cor.11.24,25 [a] Rom.4.11. Matth.26.27.

Q. How many Sacraments are there?

Sacraments two onely.
1 *Baptisme.*
2 *The Lords Supper.*

Ans. Two onely: first, Baptisme: secondly, and the Lords Supper.

Quest. What is the outward signe, and thing you see in Baptisme?

In baptisme, the signe, water.

Ans. Water, washing the bodie of man.

Quest. What is the thing represented and signified thereby?

Matth.3.11. Acts 8 38.

Thing signified. The washing of the soule. Revel. 1.5.

A. The washing of mans soule with the precious blood of Jesus Christ.

The thing sealed. The forgiuenesse of sins. [b] 1 Pet 3.21. [c] Per. 1.2. Revel. 1.5. 1 Iohn 1.7.

Quest. What is the thing sealed thereby?

Ans. Thereby the beléeuer is assured, that euen as the vncleannesse of his [b] body is washed away and cleansed with water, so are all the [c] sinnes of his soule, both originall and actuall, and as well committed after as before Baptisme, washed away by that blood which Jesus Christ the Son of God hath shed for him,

For the right vse of baptisme Duties before we are baptised

Quest. For the right and orderly vse of this Sacrament, what must be done?

Ans. First, some things must be done before we be baptised: secondly, some in the time of baptisme: thirdly, some afterward.

Quest. What must be done before?

1 Confession of sinnes. 2 Profise of amendment. 3 Faith in Christ

A. We must make an humble [d] confession & acknowledgment of our sins: secondly, we must promise [e] amendment of our liues: thirdly, and beléeue in the name of the Lord Jesus Christ.

[g] Mark. 1.4. Acts 2.37,38. [f] Acts 8.36,37. and 16.30.31,33

In the time of administration.

Quest. What is done in the time of the administration of Baptisme?

Ans.

Anſ. A ſolemne couenaunt is then made betweene, firſt, GOD, ſecondly and the party baptiſed, to which the whole Congregation then preſent, are witneſſes.

A couenant betweene,
1 God.
2 The party baptiſed.
Gen. 17. 11.

Queſt. What were the covenants and promiſes made on your part to God at the time when your ſelfe was baptized?

A. Then I promiſed to God, firſt g that I will forſake the Diuell and all his workes, the vaine pompe and glorie of this World, with all couetous deſires of the ſame, and the carnall deſires of mine owne Fleſh, ſo that I will neuer follow nor be led by any of them: and further, h that I beléeue all the Articles of the Chriſtian Faith.

The couenant on mans part.
g Gen. 17. 1, 2 Acts 2. 37. 38. Matth. 3. 6.

h Acts 8. 37, 38

Queſt. What were the couenants and promiſes made on Gods part to you?

Anſ. God (in his great mercy) then promiſed to mée, that if I performe theſe things, he will embrace me with the armes of his mercy, giue vnto mée the bleſſing of eternall life, and make me a partaker of his euerlaſting kingdome.

The couenant on Gods part.
Gen. 17. 7.
Mar. 10. 14. 16

The duties after Baptisme.

Quest. What is to bee done after Baptisme?

A care to performe the couenant. Psal. 116. 14.

Answ. A godly care and endeuour must be vsed to performe those vowes and promises wee so solemnly made vnto the Lord, at the time when we were baptized.

The danger of the not performance. Deu. 23. 21, 22 Eccles. 5. 4.

Quest. What if a man faile in the performance thereof?

Ans. His damnation shall be greater then if hee had neuer made any such vow at all.

The profitable vse of baptisme
1 Admission into the Church.
2 Assurance of forgiuenesse.
3 Profession of faith in Christ.

Quest. What profit is it to a man when he is baptized?

Ans. First, he is thereby *i* admitted into the communion and company of the Saints of God: secondly, he is assured of the *k* remission of his sins: thirdly, and thereby *l* sheweth to the world what Religion he is of.

i 1 Cor. 12. 13. *k* Acts 2. 28. & 22. 16. *l* Acts 2. 41. Iohn 4. 1. Gen 17. 14. 1 Cor. 1. 12, 13, 14, 15 Gal. 3. 17.

In the Lords Supper.
The Signes.
{ Bread. { Wine.

Quest. What is the outward signe and thing you see in the Supper of the Lord?

Ans. Bread and Wine: of which the Minister *m* breaketh the one, and *n* powreth forth the other: the Receiuer

m 1 Cor. 11. 23 *n* 1 Cor. 11. 25

ther also o taking both at his hands, doth p eat the one, & q drinke the other.

Quest. What is the thing represented and signified hereby?

Ans. That the bodie of IESVS CHRIST was broken vpon the Crosse, and his blood there shed for our sinnes.

Quest. What is the thing sealed hereby?

Ans. Hereby the receiuer is assured that as the r Bread and Wine, which hee taketh, eateth and drinketh, are meanes to strengthen and nourish his bodie, and to preserue it in life: so Christ Iesus crucified, f apprehended and applyed by faith, shall t nourish him, and preserue both soule and body vnto eternall life.

Quest. What duties are required for the right and orderly receiuing of this Sacrament?

Ans. For this, first, some duties are required before wee come to the Table of the Lord; secondly, some in the time that we are sitting at and about it; thirdly some also after wee are departed from it.

o Mat. 26. 26, 27
p Mat. 26, 26.
The thing signified.
The body and blood of Christ.
Luk. 21. 19, 20.
Esay 53. 5.
Rom. 4. 25.
The thing sealed.
The nourishment and preseruation both of soule and body to eternal life.
r Psalm. 14. 15
f Ioh. 6. 51. 53 54, 55, 56, 57.
t Iohn 6. 54. compared with verse. 47.

For the right receiving of the Sacrament.

Duties before we receiue.
1 A desire thereof.
2 A preparation thereof.

Quest. What are the duties required before wee come to the Table of the Lord?

Ans. That we come not thereto for fashion, or vpon constraint: first, but [u] with good desire, an holy appetite and willingnesse of heart: secondly, and that wee [x] prepare our selues aright for so great and holy a worke.

[u] Psal. 100. 2. and 100. 10. 3. Deut. 28. 47.
[x] 2 Chr. 35. 6 1 Cor. 11. 28.

This preparation consisteth in
1 Knowledge of Religion,
2 Repentance for sinnes.
3 Faith in Christ
4 Loue toward all.

Quest. When is a man rightly prepared and fitted for it?

Ans. First, when he [y] knoweth the grounds of the Christian Religion, & [z] specially is instructed in the Doctrine of the Sacraments: secondly, when he is touched in heart with sorrow for his sinnes: thirdly, when he hath true [b] faith in Christ: fourthly and is [c] at peace & in loue with al men.

[y] Iohn 17. 3. Hosea 4. 6. Esay 5. 13. 14.
[z] 1 Cor. 11. 29.
[a] Mat. 9. 17. & 11. 28. Psa. 26. 6. Ezr 5. 21. [b] Heb. 11. 6. Ioh 1. 12. & 6. 53. compared with verse 35. Mat. 24. 11. 12
[c] 1 Cor. 10. 17. Mat. 5. 23. Iohn 13.

Duties in the time of our receiuing.
1 Reuerend gesture.
2 Thankfulnes for our Redemption.

Quest. What are the duties required in the time that we are to come to the Table of the Lord?

Ans. That we behaue our selues [d] reuerently, being then in Gods presence: secondly, that we lift vp thankful hearts

hearts vnto our Lord God for the great mercy of our Redemption there described before vs: thirdly, as also that with eyes both of body and minde we obserue the outward elements of Bread and Wine, and the Sacramentall actions in the administration thereof; and what things are signified and represented to vs by them.

3 *Obseruation of the* { *Outward Elements, Sacramentall actions.*

Quest. When thou seest the Bread the food of mans bodie, what thinkest thou then?

Meditations when thou seest the bread.

Ans. I then thinke of Iesus Christ *f* the Bread that came downe from heauen, *g* the food of mans soule.

d Levit. 19. 30
e Psalme 5. 7.
e Psalme 103 1, 2, 3, 4.
Reuel. 5. 11, 12
Mat. 20 30.
f Ioh. 6. 32, 33 35.
g Ioh. 6. 35. 54.

Quest. When thou seest the Wine that maketh glad mans heart, what thinkest thou?

When thou seest the Wine.

Ans. I then thinke of the precious blood of Iesus Christ, that onely cheereth and comforteth the soule of man.

1 Iohn 1. 2

Quest. When thou seest the Bread broaken, and the Wine powred forth, what thinkest thou?

Wht thou seest the bread broke, & wine powred forth.

Ans. I then thinke how the *h* bodie of Christ was broken, and his *i* blood shed for mans Redemption.

h Esay 53. 5.
i Iohn 19 34

Queſt. When thou ſeeſt the bread ſo broake, and the wine ſo powred foorth, tobee offered to thee, what thinkeſt thou?

When they are offered thee.
Gal, 2 20.

Anſ. I then thinke how Chriſts body was broken, and his blood ſhed, not for others alone, but for mee alſo as well as any other.

Duties after our receiuing.

Queſt. What duties are required, after wee are riſen and departed from the Table of the Lord?

1 Increaſe in grace.
2 Performance of our vow renewed.
k 1 Pet. 3. 2.
l Pſal. 1. 16. 14

Anſ. Firſt, that we endeuor more and more to k increaſe and grow in grace: Secondly, and faithfully performe l the vow which at the Lords Table wee made anew vnto him.

Our new vow made at the Lords Table, what it is.
Ier 31. 31, 32, 33, 34.
Ezek. 18 1.
Cant 5. 1.
1 Cor 6. 11.
Rom. 7. 5, 6.

Queſt. What new vow made we then vnto the Lord?

Anſ. Hauing before broaken the promiſe made at the time of our Baptiſme, we there profeſſed that we doe truly and earneſtly repent vs of the ſame, and promiſed that we intend to lead a new life, following the Commandements of God, and walking from thence in holy wayes.

The profitable vſe of the Sacrament.

Queſt. What profitable vſe is there of receiuing the Sacrament?

Anſ.

Anſ. Firſt, thereby *m* is brought to my remembrance the death and bitter paſſion of the Sonne of God: Secondly, my faint and feeble *n* Faith is thereby further ſtrengthened: Thirdly, and by this alſo *o* I make publicke profeſſion to the world what Faith and Religion I am of.

1 *Remembrance of chriſts paſſion*
2 *Strength of faith.*
3 *Profeſſion of Religion.*
m Luke 22.19 1 Cor. 11.26.
n Rom. 4.11.
o Exod. 12.48 Pſal. 40. 9,10

Queſt. You ſayd that Prayer is a third meanes to be vſed for the increaſe of Faith; let me know of you what is Prayer?

Praier the third meanes of faith.
Prayer what it is.

Anſ. Prayer is *p* a familiar and humble *q* ſpeech of man vnto God, in which he firſt either begs of him for ſome things that he wanteth; ſecondly, or giueth him thanks for ſome things that he hath receiued.

p Pſal. 50.15 Matth. 11.28
q Gen. 18. 22 23, and 27.

Queſt. What are the things which a Chriſtian muſt pray to God for?

The things to be prayed for, are expreſſed in the Lords prayer.

A. Theſe are expreſſed in that perfect forme of Prayer, which our Sauiour Chriſt himſelfe hath taught vs.

The parts thereof are,
1 *Preface.*
2 *Petitions, 6.*
3 *The concluſion*

Queſt. Rehearſe that Prayer?

Anſ. Our Father which art in heauen &c.

The Preface of this prayer.
Our Father.

Queſt. In the Preface of this prayer thou ſayeſt, *Our Father which art in heauen,*

heauen: and why, *Our Father*, not *My Father*?

The meaning.

Anſ. In matters of Faith we ſay, I and my, becauſe euery man muſt beléeue for himſelfe: but in matters of prayer, our and vs, becauſe euery man muſt loue his neighbour as himſelfe, and *a* pray for him as for himſelfe.

‖ Habak. 2. 4

§ Mat. 3. 22. 39

a Iam. 5. 14.

Queſt. But is man ſo bound to the vſe of theſe words, that hee may not in his priuate prayers, ſay, *My Father which art in heauen*, but alwayes, *Our Father*?

Tet a man may pray; My Father.

Anſ. He may (no doubt) in priuate pray *x* My Father: only Chriſt would teach vs by this word Our, in our prayers *y* to abandon all ſelfe-loue, and to wiſh and pray for all good vnto all others, as well as to our ſelues.

x Mat. 26. 39 and 27. 46. Rom. 1. 8 2 Cor. 14. 18 Ier. 3. 19.

y 1 Tim. 2. 1 Pſal. 51. 18.

The vſe of this word, Our.

Queſt. What comfortable vſe may be made of this, that all men are commanded alike to call vpon God by the name of *Our Father*?

Anſ. The beléeuing poore man may hereby comfort himſelfe, that *z* God is as well a Father to him as to the rich, and eſteemes as well of him (if

z Acts 10. 34 Gal. 3. 28.

not

a not better) as of the greatest Lord in this world.

a 1 Cor. 1. & Iames 2. 5.

Quest. Of whom is this word *Father* meant?

Father.

Ans. It is most properly meant of the first Person in the Trinitie, how is called b God the Father; first, because he c the Father of Christ by nature: secondly, and in him d our Father by grace.

The meaning.

b Matth. 28. 19 1 Iohn 5. 7.
c Iohn 3. 16 Ephes. 1. 3. 2 Ioh. vers. 3.
d Iohn 1. 12.

Q. But may not a man pray to God the Sonne, or to God the holy Ghost also, as well as God the Father?

Ans. No doubt he may: for e many of the godly have done the like. And howsoever the Father onely is here named, yet f the Sonne and the holy Ghost are not hereby excluded.

We may also pray to the Son & holy Ghost.

e Luke 23. 42 Act. 7. 59. 2 Cor. 13. 13
f Iohn 10. 30 Esay 9. 6. 1 Cor. 8. 6.

Q. What use may wee make to our selues of this, that God is *Our Father*?

The Vse.

Answ. It implies, first, that we may goe boldly to him, to make any suite or complaint vnto him, as children to their deare and louing Father: secondly, that g he beareth a Fatherly affection towards vs, and h is ready and willing to heare and grant our lawfull requests.

g Esay 49. 15. Psal. 103. 13.
h Esay 58. 9 & 65. 24. Mat. 7. 9 Luk. 11. 13. 1 Pet. 3. 12.

Quest.

Which art in Heauen.
1 King.8.27.
Ier.23.24.
Pſal.139.7,8, &c.

Queſt. How is it ſaid here to be *in heauen*, who indeed is euery where preſent, filling all places, euen in earth and in hell alſo, as well as in heauen?

Anſ. Not becauſe he is bedged vp in heauen as with a wall, but becauſe heauen is (as it were) the Palace or *i* Throane of this great King, where *k* his Glorie, Maieſtie, Power, Wiſedome, Iuſtice, Mercie, are more openly declared and manifeſted vnto vs, then in any other place of the world.

The meaning.
i Eſay 66.1.
k Pſal.19.1.
Gen.19.24.
1 Theſſ 4.16.

Queſt. What Vſe may wee make to our ſelues of this, that Our Father is in heauen?

The vſe.
l Pſal.115.3.
m Heb 11.21.
Exod.34.8.
Luke 5.12.
Revel.4.10.
n Pſal.25.1.
o 1 Pet.1.3,4.
Col.3.1,2.

Anſ. It argueth firſt that for his part *l* he is as well able as willing to doe for vs: and that for our parts *m* ſecondly wee muſt come before him with ſuch reuerence as becommeth ſo great a Maieſtie: thirdly, *n* that our hearts in prayer muſt mount vp into heauen: fourthly, and *o* that we muſt eſpecially pray vnto him for heauenly things.

The petitions of the Prayer.
1 *Hallowed be thy name.*

Queſt. In the firſt Petition, *Hallowed be thy Name*, what is meant by this word *Name*?

Anſ. Here by the Name of God, is meant

meant, first, either *p* the person of God himselfe, secondly or any thing whereby God is made knowne vnto vs, as we by our names are knowne one to another, as are his *q* Word, his *r* Workes, and Sacraments.

Name, what it signifieth.
p 1 King. 5.5 Psal. 20.1. and 116.13.
q Iohn 5.29
r Esay 43.1 Amos 4.13 Rom. 1.20.

Q. What doth the word *Hallowed* here signifie?

A. To take and vse that reuerently and holily, which is already holy in it selfe.

Hallowed. What it signifieth.

Q. What dost thou then aske of God in this first Petition?

A. That we his seruants may haue grace giuen vs to glorifie and honour him as becommeth vs: *s* first in our hearts, by acknowledging his Might, Mercie, Wisdome, Prouidence, &c. and by louing, fearing, and trusting in him aboue all things: secondly, with our tongues *t* by speaking of him alwaies with feare & reuerence, *u* by reporting his wonderfull workes vnto others, *x* yeelding him that praise that is due vnto his Name: thirdly & lastly, by *y* our godly liues and holy conuersation in the eyes of the world.

Graces asketh this Petition.
s 1 Pet. 3.15

t Deut. 28.58.
u Psa. 107.8.&c. 40.9. & 66.16.
x Psal. 22.22. Exod. 13.14. Eph 1.3. 1 Pet. 1.3.
y Mat. 5.16. 1 Pet. 2.12. Rom. 2 24.

Quest. In the second Petition thou prayest,

Thy kingdome come.

Kingdom, what is meant by it.

[a] Pſal. 103. 19
[b] Luke 17. 21

[b] Mat. 25. 34

Graces asked in this petition.

[c] Eſay 11. 4.
[d] Ier. 31. 33.

[e] Rom. 6. 6.
[f] Rev. 22. 20

Thy will be done, &c.

Thy will, what is meant by it.

[g] Rom. 9. 19.
Pſal. 115. 3.

prayeſt, *Thy kingdome come*: what is there meant by the word *Kingdome*?

Anſ. Not [a] the vniuerſall power which God hath ouer all his creatures but firſt his [b] kingdome of grace here on earth, whereby he ruleth the hearts of his Elect, that he bringeth them in the end, ſecondly, to his [b] kingdome of glory in heauen.

Queſt. What doeſt thou then deſire of God in this petition?

Anſ. Firſt, that he as King [c] would reigne in our hearts by the Scepter of his word: ſecondly, that [d] he would direct & gouern vs in al things by his holy ſpirit: thirdly, that the power of ſin & Satan [e] may be ouerthrowne in vs: fourthly & finally, that he would ſome [f] finiſh our dayes of ſin and miſery in this world, and take vs from hence into his kingdome of glory in heauen.

Q. In the third petition thou praieſt *Thy will be done in earth as it is in heauen*, what is there meant by the *will of God*?

Anſ. Not his vnknowne and hidden will, which he [g] keeps ſecret to himſelfe, for this euer hath bin, and euer ſhall be done, whoſoeuer ſay nay thereto: but

but his reuealed and vnknowne will, *b* which he hath expressed & made known vnto vs in the Law and Gospell.

b Deut. 29. 29. Rom. 12. 2.

Quest. What dost thou then desire of God in this petition?

Ans. First that he would enable vs by his grace *i* to deny our selues, that is, our owne wils & affections, which are corrupt; that he would incline and dispose our hearts: *k* Secondly, meekly to suffer whatsoeuer afflictions he layeth vpon vs: and to obey him, *l* in doing all such things as he willeth in his word, and that as *m* willingly, as *n* speedily, as *o* faithfully as the Angels doe in heauen.

Graces asked in this petition.

i Luke 9. 23

k 1 Sam. 3. 18 2 Sam 5. 26 Acts 21. 13, 14 Mat. 26. 39

l Psal. 119. 36 Iam. 4. 7.

m Psa. 100. and 110. 3. Phil. 2. 14.

n Psal. 119. 60 Gal. 1. 16, 17.

o Gen. 7. 5 Psal. 119. 6 Luke 1. 6.

Quest. In the fourth Petition thou prayest, *Giue vs this day our daily bread* what is there ment by the word *bread*?

4 Giue vs this day our daily bread.

Bread, what is meant by it.

Ans. Vnder this one word bread, are ment and contained all things whatsoeuer are needfull for the sustentation and preseruation of mans life here on earth, as meat, drinke, cloth, health, peace, liberty, and such like.

Gen. 3. 19 Iob 42. 11.

Quest. What desirest thou then of God in this petition?

Ans.

Graces asked in this Petition.

A. First, that he would be pleased to giue vs all thyngs needful for the preseruation of this present life; secondly that we may haue grace q to depend vpon his good prouidence in al estates: thirdly, and euermore rest contented with that estate wherein he hath placed vs, be it neuer so poore or meane.

p Exod. 16. 12. Psal. 145. 15.
q Psal. 37. 5.
r 1 Tim. 6. 8. Phil. 4. 11, 12.

Q. The fift Petition is, *Forgiue vs our debts, as wee also forgiue our debters*: What is there ment by the word *debts*?

5 Forgiue vs our debts, &c.

A. By Debts here are meant our trespasses and sins, both originall and actuall, and the punishments due vnto vs for them.

Debts, what is meant thereby.

Luk. 11. 4.

Q. What dost thou then beg of God in this petition?

Graces asked in this Petition.

A. First, that he would be pleased so fully and clearely to acquit and discharge vs of all our sinnes committed against his Maiesty, in the breach of his holy lawes, as that they neuer be imputed vnto vs, nor rise vp in iudgement against vs: secondly, and that wee may haue grace giuen vs t one man to loue another, and one to forgiue another from our very hearts, without the least desire of re-

t Matth. 5. 23, 24. 44. Rom. 12. 19.

belongs to the greatest wrong that can be done vnto vs.

Quest. In the sixth and last petition, where thou sayest, *Leade vs not into temptation, but deliuer vs from euill*: what is it to be led into tempration?

6. Lead vs not into temptation but deliuer, &c

The meaning.

Ans. To be led into temptation, is to be forsaken of God, and giuen ouer to the power of our ghastly enemie, and by him to be ouercome when wee are tempted. Rom. 1. 24.

Q. What is it then that thou desirest of God in this petition?

Ans. That God would so far deliuer and free vs from the power of these euil ones, our ghastly enemies; first, the World, secondly the Flesh, and thirdly the Diuell, as that whensoeuer we be by any of them prouoked to sin, they may neuer preuaile against vs, but wee may haue the assistance of his grace and holy Spirit to withstand and ouercome them.

Graces asked in this petition.

Rom. 16 20.
1 Cor. 10. 13
Eph. 6. 10. 11
1 Tim 4 17, 18.
2 Pet. 2. 9.

Q. What is the meaning of the last clause & conclusion of this prayer. *For thine is the Kingdome, power and Glory.*

The conclusion of the Prayer, For thine is the kingdome, power, &c.

Ans. Herein we shew a reason why we begged the former graces at the

Here a reason why we begged the former graces at Gods hãds, For his is
{ *Kingdome.*
{ *Power.*
{ *Glory.*

hands of God; for *u* first hee hauing kingdome ouer all things, and interest in them, to whom should wee goe for them but to him; secondly, he *x* hauing power ouer all things to dispose of them, whatsoeuer we desire to doe, we must aske power of him: thirdly, and in as much as *y* all glory is his, and in right belongeth to him alone, we must therefore call vpon his Name, *z* that in so doing we may giue him his due.

Q. Why is it further added, *Thine is the kingdome, power and glory, for ever.*

Ans. This makes a difference betweene all earthly Princes and the mighty Iehouah. For howsoeuer they also haue kingdome, power and glory, yet *a* they haue all from God, not of themselues. God hath them of himselfe, not from any other: they but for a short time, but *b* God hath them absolutely, and for euer.

Q. What vse may we make of this last clause vnto our selues?

A. We may hereby obserue, first, that prayer to God, secondly, and praise of God must goe together. For as in the six petitions before going wee made re-

u 1 Chron. 29. 11, 12.
x Psal. 115. 3. Iohn 15. 5. and 19. 10, 11 Rom. 13. 1
y Rev. 4. 9. 11 and 5. 12, 13 1 Chr. 29. 11, 12
z Psalm. 5. 15
And that for euer.
The meaning.
a Pro. 8. 15, 16 Dan. 2. 37.
b Psal. 45. 6 Luke 1. 33

The vse.
1 Tim. 2. 1.

request vnto him; so in these latter words we prayse and magnifie him.

Quest. What meaneth the last word *Aman*? *Amen.*

A. It is a word common to most languages, signifying as much as So be it, and it is the seale of all our former petitions, importing both our assent, that in our hearts wee desire God to grant them: & our affiance, that we also beléeue he will grant them vnto vs. *The meaning.* 1 Cor. 14. 16.

Quest. Is a man so tyed to the vse of this prayer, at all times, and upon al occasions, as that he may never vse any other prayer but this alone?

Ans. Though this be the prayer of prayers, and in many respects the most excellent of all others yet the intent of our Sauior is not to tye vs to the vse of these very words alone, and none other, but onely to teach vs to pray alwayes, first after such a manner, secondly and for such matters as are in this prayer by him laid downe before vs. *We may pray in other words, but alwayes in such manner, and for such matters, as are here taught* Psal. 5. 1. Acts 1. 24

Quest. Many pray (as S. *Iames* saith) and yet obtaine not, *Iam.* 4. 3. How may a mã therfore so order his praiers

as they may be availeable with God?

That our prayers may be accepted of God.

Anſ. They obtaine not as S. Iames addeth, becauſe they aſke amiſſe. To the end therfore that our prayers may be acceptable before God, firſt ſome duties muſt be performed of vs before we begin to pray; ſecondly, ſome in the time that we are praying; thirdly, ſome alſo after we are riſen from prayer.

Duties before we pray,
1 Meditation.
2 Knowledge.
3 Purity.
4 Feeling.

Q. What are the duties required before we begin to pray?

A. Before prayer, muſt be a preparation there to: as namely, firſt we muſt a meditate of d Gods great maieſty, and e our owne vilaneſſe; ſecondly, we muſt know f what things we may aſk of God, and g how wee ought to aſke them; thirdly, we muſt h depart from all iniquity, lifting vp pure hands vnto God; fourthly, we muſt be touched with a feeling of thoſe things which we want, and deſire to haue ſupplied.

a Pſal 5. 1
d Pſal 145. 1
Eccleſ. 5. 1.
1 Tim 5 6.
e Gen 18. 27
Iob 42. 5 6.
Pſal 51. 5
Rom 7. 18
f Mat 20 20, 21
22. Lu 9. 54, 55
Mar 4. 3. Rō 8. 16. Mat. 16. 19.
g Pſal. 26. 6 & 66 18. & 145. 19. 1 Tim 2. 8. & 22. 19. 1 Pet. 3. 1
h Iob 5. 31. Pr. 28. 9 & 15 8. Eſa. 1. 15. Eze 8. 18 Iam 2. 4. 3. 3. 4. Mich 3. 4. Luk. 1. 53. & 15. 17, 12, 19. Pſ. 50. 15

Duties in the time of prayer:
1 Intention of the minde.

Queſt. What duties are required in the time of prayer?

A. Firſt we muſt k haue our minds wholly

wholly bent and set vpon the Lord: secondly, *l* earnestly desiring to be heard of him in the things we pray for: thirdly, we must *m* aske in faith, being perswaded that he both can and will heare vs: fourthly, we must *n* humble our selues before him with the greatest submission & reuerence that may be: fiftly, we must beg of him in the name and mediation of Jesus Christ: sixtly we must pray *p* in obedience, willing alwaies to wait the Lords leisure & good pleasure for the granting of those things we aske of him.

2 *Desire to be heard.*
3. *Faith.*
k Psal. 16. 11
Iames 1. 14
Matth. 14. 23
l Ier. 29 13
Psal. 143. 6
1 Sam. 1. 15
Heb 5. 7
m Iam. 1. 5, 6
Heb. 11. 6.
Mat. 8. 26. and 14 31. & 21, 22
Mar. 11. 24
n Psal. 145. 18
Rom. 10. 14. Heb. 10. 22. 4 *Humiliation.* 5 *To aske in the name of Christ.* 6 *Obedience in waiting Gods pleasure.* o Psal. 102 7. Iam. 4. 6. Gen. 18. 27. 2 Sam. 7. 18. Luke 18. 13 Mat. 26. 39. p Mat. 3. 17. Iohn 16. 23. Acts 10 43. p Mat. 6 10 & 26. 39. Psal. 27. 4

Quest. What duties are required after we are risen from prayers?

Duties after prayer.

Ans. First we must be *q* mindfull of those blessings which we find we haue receiued by meanes of our prayer: secondly, and must shew our selues *r* thankfull vnto God for them, both in our *s* hearts, and with our *t* tongues, and by our *u* godly liues.

1 *Mindfulnes of blessings receiu'd*
2 *Thankefulnes to God for them*
q Psal. 103. 2. and 105. 5.
r Psal 50. 15. & 116 12, 13. Lu. 17 15, 16. s Psal. 103. 1, 2 & 34. 2. Eph. 5. 19. t Hos. 14. 3. Ps. 22. 22, 23. & 34. 1. Luk. 17. 15. u Ps. 106. 2, 3. Ro. 12. 12, Lu. 1. 74, 75

Fourthly, of mans estate of Glorification, and future happinesse in heauen.

4 *Mans future estate after death.*

Quest. Great is the number of those in this world, who neither beleeve nor practise any of these things that heretofore have been spoken of: what shal become of them after death?

The wicked shal be punished. Mark. 14. 21 Luk. 17. 1, 2

Ans. Miserable wretches, it had bin a thousand times happy for them that they had neuer béene borne: for most wofull shall their estate then be, both in soule and body.

Quest. What estate shall their souls then be in?

In their soules.
a 2 Thess 1. 9 Matth. 25. 14
b Matth. 22. 13 and 5. 25.
c Lu. 16. 22, 23
d Matth. 25. 14

A. They shall be *a* cast out for euer from the cõfortable presence of God & the glorious fellowship of Christ & his Saints, *b* into the pit of hel *c* there to haue fellowship, & be euerlastingly tormented with the deuil and his angels.

In their bodies.
e Dan. 12. 2 Iohn 5. 28
f Iudg. v. 14, 15 Rev. 21. 12, 13
g 2 Thes. 1. 6, 7 8, 9. Esa. 66. 24 Rev. 28. 8. & 14 20. Matth. 25.

Q. What estate shall their bodies then be in?

Ans. They shall *e* rise out of their graues at the last dreadfull *f* day of iudgement, and bee ioyned againe to their soules: after which time, as here they sinned together, so they shal *g* be plagued and punished together, in

in the fire and torments of hell h for ever and ever.

h Revel. 14. 11. Mark 9, 44.

Quest. But admit that you (for your part) do believe and doe all things before taught and spoken of, what estate shall you then be in at the last?

The godly shall be blessed. John 10. 10

Ans. After my death and departure out of this life, my estate shal be much more holy and happy both in soule and body, then at first it was.

Quest. Why, you said before this, that death is a punishment of sin, and that Christ by his death hath freed the godly both from sin and punishment; what is the reason then that they also dye from hence like other men?

Euen death is a blessing to them. i Rom. 8. 28. Psal. 119. 71. k Reu. 14. 13.

Ans. Death to the godly is no i punishment at all of their sinnes, but the greatest k blessing that God can give unto them.

Q. How doth it appeare that death is so great a blessing to the godly?

Thereby they are freed from { *Sinne.* *Trouble.*

Ans. Because thereby / first they are freed from sinning any more: secondly and passe m from the troubles and miseries of this life, to the n rest and ioyes of another.

l Rom. 7. 14. Revel. 14. 5. m Rev. 14. 13. & 21. 4. Esa. 57. 1. 2 Kings 22. 20. n Iohn 5. 14. Mat. 25. 34. 2 Tim. 4. 8. Psal. 16. 11. 1 Cor. 2. 9.

Quest.

Queſt. What eſtate ſhall your ſoule then be in after your death?

Bleſſed in ſoule

Anſ. My ſoule then being freed from this body of ſinne, ſhall immediately be taken vp into the paradiſe of God, there to liue for euer with Ieſus Chriſt in the preſence of God and ſompany of all his holy Saints and Angels.

[o] Luke 23. 24 and 16.22, [p] Luke 23.43 Iohn 5.24. Revel.14.13 [q] Luke 23.43 Phil.1.23. Acts 7. 59. [r] Eccleſ.12.7. Reu.2. 3. [s] Iohn 3.2 1 Cor.12.12. [t] Mat 8.11.

Queſt. And what eſtate ſhall your body be in after death?

Bleſſed in body.

Anſ. My body, though it be layd for a time to reſt in the graue, yet ſhall it one day bee raiſed vp out of the duſt, to liue againe and be ioyned to my ſoule, to liue together in euerlaſting glory.

[u] Eſay 57 2 [x] 1 Kings 2.10 and 2 King. 22 20. [y] Dan.12.2 1 Theſ.4.14 Iohn 5. 28,29 Iohn 19.26. Revel 20.12,13 1 Cor.15. [z] 1 Cor 15.42,43,44. Col.3.4. Phil.3.21. Mat.22.30. and 13.43. [a] 1 Pet.2.4.

FINIS.

BRITISH
18 AP 1905
MUSEUM

THE SECOND BOOKE OF QVESTIONS AND ANSWERS VPON GENESIS.

Containing thoſe queſtions that are moſt eminent and pertinent, from the ſixt to the fiueteenth Chapter of the ſame Booke.

Collected out of ancient and recent Writers:

Briefly propounded and expounded.

BY

ALEXANDER ROSSE, of ABERDEN, Preacher at Saint *Maries* neere *Southampton* and one of his Maieſties Chaplaines.

LONDON,

Printed by *Iohn Legatt*, for *Francis Conſtable*, and are to be ſold at his Shoppe in *Pauls* Church-yard, at the Signe of the White Lyon. 1622.

TO THE RIGHT HONORABLE, AND REVEREND FATHER in God, IOHN Lord Biſhop of *Lincolne*, Lord Keeper of the Great Seale of *England*, and one of his Maieſties moſt Honorable Priuie Councell.

RIGHT HONORABLE,

THE *Athenians* while they were in doubt whom they ſhold chuſe to be the *Patron* of their Citie, at laſt Ἀθήνη that ἀδάμαστος παρθένος was preferred, becauſe of her wiſedome and learning to *Neptune*

the rich god of the great *Ocean*, for they thought their could be no greater glorie then to haue a learned *Patron*, therefore they preferred her peaceable Oliue, to his warlike horſe, her peare to his three-forked Scepter, her virginitie, to his ample authoritie, her Dragon to his Triton, and her learning to his vaſte dominion, and good reaſon, for according to the Comic: κάλλιστόν ἐστι κτῆμα πραγδία βροτοῖς. Euen ſo this little Booke could not finde a fitter Patron to grace and defend her, then your Lordſhip, in whom wit and learning, greatneſſe and goodneſſe, ſcience and conſcience haue met together. Truly, God hath inriched your Honour, with a great meaſure of learning and other excellent parts, that it was not without iuſt cauſe, that our great *Mecenas* and immortall glorie of the *Muſes* hath aduanced your Lordſhip, that vnder him you might ſee learning aduanced. Whoſe Life ſo

long

long as the God of *Iacob* doth continue we neede not feare, that illiterate Lacedemonians, or ignorant Thracians, ſhall beare rule either in our Church or Common-wealth, ὄνοιτα ἄξιαι μυσήρια, no *Marius* ſhall be countenanced, to condemne the Greeke, Latine and Hebrew tongues; no *Caligula* to aboliſh the verſes of diuine *Virgil* and *Homer*, or the workes of *Liuius* and *Seneca*; no *Caracalla* to perſecute *Philoſophers* and burne the works of great *Ariſtotle*; no *Licinius* to account learning the peſtilence of the ſtate, but the *Muſes* ſhall ſit and ſing ſecurely vpon *Helicon*, and knit garlands of Laurell to Crowne his ſacred head, and ſing eternall *Peans* to the honour of there great *Peace-maker*, *Qui Muſis hæc otia fecit*, and amongſt the reſt,

Si quid mea carmina poſſunt,
Nulla dies vnquam memori eum eximet æuo.

Receiue then Right Honorable, this *Athenian* client vnto your tuition, in

whom although there be neither μῦθοι ἀπιθανοι nor πτωματα ἀπιθανα, yet if your Lordship be pleased to approoue her, shee cares not who reprooue her. So beseeching God who hath made you great in this kingdome, to make you also great in his Kingdome; I humbly take my leaue and will continue,

Dum res, & ætas, & Sororum,
Fila trium patiuntur atra.

Your Honours

to command,

Alexander Rosse.

To the Reader.

Aſpes we know can ſting, although they can neither make honie nor waxe: ſo now adaies there are many carping Critickes, *who can reproue and cenſure the workes of other men, when in the meane while, either they can not, or at leaſt they will not bring forth the like fruits, whereby they may profite the Church and Common-wealth.* Nil tam facilè quam otioſum & dormientem de aliorum labore & vigilijs diſputare. Hieron. in Oſeam. *Theſe men ſaith* Auguſtin, Magis amant vituperare & damnare quam emendare & corrigere, quod vitium vel eſt ſuperbiæ vel invidiæ. *Therefore I doubt not but ſuch* Vitilitigatores

Aug. ſerm. dom. in mote.

litigatores *will giue their ſenſure of this booke, before they reade it: affirming that becauſe ſome haue written already of this ſubiect, therefore there is no vſe of it, but I deſire them firſt to reade and conferre this with others, for according to the Greeke prouerbe,* ἡ πορφύρα ἕως τῶν πορφύρων διακρίνει, *then after they haue read and conferred let them cenſure. For* ἐπηλαυνηϊὰς *is a foule vice, and let them remember that the prouerbe is true:* μωμήσεται τις μᾶλλον ἢ μιμήσεται.

QVESTIONS ON THE SEVENTH CHAPTER.

Queſtion.

WHY would God haue Noah *and his familie to enter into the Arke?*

Anſw. Firſt, to preſerue them from the flood: For this was the ordinarie meanes which God vſed to Saue *Noah*, although he could haue ſaued him; without this meanes, and as out of the Arke they could not be preſerued; ſo out of the Church we can not be ſaued. Secondly, God by this doth ſhew his care to his Saints, that in their greateſt

dangers he is readieſt to helpe them; for now the flood was at hand, and *Noe* had moſt need of comfort now. Thirdly, he ſaues the family for *Noes* ſake. So then God for one iuſt mans ſake doth bleſſe a great many.

Queſt. *How was* Noah *righteous before God?*

Anſ. Not by the workes of the Law, for ſo no fleſh is iuſt before God, *Rom.* 3. but by Faith, *Heb.* 11. beleeuing in the promiſed Seed, and that God would performe his promiſe in ſending the flood, and *Noah* was iuſt, not before men, as hypocrits are, who deſire onely to pleaſe men, but he was iuſt before God, only ſtudying to haue his approbation, now God ſaued him not becauſe he deſerued it, but becauſe hee would crowne his owne worke.

Q. How many cleane beaſts were rere and in the Arke?

A. Not fourteenth of euery kinde as *Iuſtinus Martij*, *Origen*, and others do thinke, but ſeauen of euery kinde, that is three couple for procreation, and one Male for ſacrifice, now to thinke that foureteene were brought into the Arke, is vaine, both becauſe ſo many of euery kinde would haue ouercharged the Arke, as alſo becauſe ſeuen were ſufficient.

Q. *Why*

Q. Why would God haue more cleane then vncleane beaſts in the Arke?

A. The vncleane were preſerued onely for propogation, but the cleane. Firſt, for propogation. Secondly, for man to eate. Thirdly, for ſacrifice. Therefore God would haue more cleane then vncleane, beſides, by this God would teach vs two things. Firſt, that there ſhould bee more cleane then vncleane in the Church, as there was in the Arke, that is, more good then bad; for we are choſen to be holy and without blame. *Epheſ.* 1. although it falles out otherwiſe that in Chriſts field there are more weedes then corne. Secondly, his loue and care, in that he will haue but few of the vncleane ſaued, becauſe the moſt part of them are wilde and cruell to man; and hurtfull to the cleane beaſts, therefore there are more Doues then Hawkes, Sheepe then Woolfes, yet ſome of theſe Sauadge beaſts hee would preſerue, that hee might vſe them as inſtruments to puniſh mans rebellion.

Q. How is it vnderſtood that ſome beaſts are cleane ſome vncleane?

A. By nature all beaſts are cleane becauſe good. *Gen.* 1. 31. and there is nothing vncleane of it ſelfe, *Rom.* 14. 14. but ſome are

called vncleane, becauſe men doe account them ſo. Secondly, becauſe they are not vſed for meate. Thirdly, becauſe afterward by *Moſes* Law they were excluded from being offered vp in ſacrifice. Fourthly, becauſe in them are ſome euill qualities and properties which God will haue vs to ſhunne.

Q. Was there any diſtinction of cleane and vncleane beaſts before the flood?

A. Yes, *Moſes* indeed did eſtabliſh this diſtinction, but it was in vſe amongſt the fathers before him, and many things elſe. As, offering of the firſt fruits, *Gen.*4. building of Altars. *Gen.*8. paying of Tithes to the Prieſt. *Gen.* 14. yet all things that *Moſes* commanded, were not obſerued by the *Patriarckes.* For *Moſes* did forbid to marrie with two ſiſters: yet *Iacob* did with *Leah* and *Rachel.* *Gen.*29. and he commanded to abſtaine from ſome kinds of fleſh, yet God giues permiſſion to *Noe* to eate of euery kinde of fleſh. *Gen.*9.

Q. How knew the fathers before Moſes *which were cleane and which vncleane?*

A. Either by tradition of their Anceſtors, or by reuelation from God, and not by any poſitiue law; yet we muſt obſerue that this diſtinction was not in vſe, in regard of meate,

meate, for it was lawfull to eate of any fleſh. *Gen.* 9. but in regard of Sacrifice, and ſo Beeues, Sheepe, and Goates were only cleane for Sacrifice of beaſts, and of fowles, only Turtle-doues, and Pigeons.

Q. Why would God haue ſeauen cleane beaſts ſaued, and neither more nor leſſe?

A. Beſides that the number of ſeauen ſignifieth ſufficiencie and perfection in the Scripture, eſpecially in ſacrifices, as *Numb.* 23.1.14.29.1.*Chron.*15.26.&c. theſe ſeauen did containe three couples and one odde: one couple for procreation, an other for foode, and the third for ſacrifice, the odde one which was a Male was ordained for that ſacrifice which *Noe* was to offer preſently after the flood: which was rather a Male then a Female, becauſe the Male is perfecter, and ſo all that we offer to God muſt be perfect.

Q. Why in the ſixt Chapter ſpeaketh Moſes *but of two, and here of ſeauen?*

A. Here hee ſpeaketh of the number of the cleane which is ſeauen; there hee ſpake not of the number, but of the order how they ſhould be receiued, which was two and two, that is, the Male and his Female; and not either more Males or more Females.

Q. How were ſo many kinds of creatures

brought into the Arke?

A. *Noe* did not wander vp and downe the world to gather them as *Philo* thought, for that required long time, and intollerable labour; neither did they ſwimme to the Arke when the flood came as others thinke, for they were in the Arke before the flood came, and the doore of the Arke was ſhut vpon them alſo before the flood, but they were driuen thither by the power of God, and the miniſtry of Angels, *Non hominis actu, Sed dei natu* ſaies *Auguſtin lib.* 15. *de Ciuit. cap.* 17.

Q. Why was God ſo carefull that euery Male ſhould haue his Female?

A. By this, God doth the ſecond time confirme marriage, for hee hath ordained it in Paradiſe, and confirmed it now; which to prohibite is impious, Chriſt did honour it with his firſt miracle, it is that type of that Vnion betweene Chriſt and his Church, it is the meanes to propagate mankinde and enlarge the Church, and a remedie againſt fornication, &c. therefore as here euery Male hath his Feamale, ſo euery man muſt haue his wife.

Q. Why doth God giue to Noe *yet 7. daies?*

A Not that *Mathuſalem* ſhould be honourable buried and mourned for ſeauen

dayes

dayes as the Iewes doe babble; but firſt that *Noe* now may make all things the ſooner ready knowing the certaine day of the flood: ſecondly, to ſhow how vnwilling God is yet to deſtroy the world, if they will repent, therefore he giueth yet ſeauen dayes, to ſee if they will forſake their euill waies.

Q. Why would God haue it raine fortie dayes.

A. So long time God did ſend raine becauſe he would deſtroy all the creatures with water: ſecondly, hee would not drowne all the world at an inſtant, but in the ſpace of fortie dayes, that they might now haue the more time to conſider how iuſt God was in performing his promiſe, and that it was no Fable that *Noe* did preach to them concerning the comming of the flood, and as God was fortie daies in pooring down his wrath, ſo was *Moyſes*, *Elias* and *Chriſt* forty dayes in faſting, fortie yeares did the people wander in the *Deſart*, fortie dayes reſpit was giuen to *Niniue*, fortie daies did *Ezechiel* beare the ſinne of *Iuda*, fortie daies did Chriſt conuerſe with his Diſciples after his reſurrection, and thrice fortie yeares, that is a hundred and twentie were giuen to the old world to repent.

Q. What yeare of the world was the floud sent?

A. The 1656 yeare of the world, which was the 600. yeare of *Noah* in the which yeare *Mathusalem* died, then the computation of the Septuagints is false, which maketh their yeare to be the 2242. yeare of the world.

Q. What month was this which Moses calleth the second month?

A. Some doe thinke that this is not the second moneth of the yeare but the second moneth of *Noahs* life, So that now *Noah* was 600. yeare old and two moneths. Others againe thinke that this is the second month of the yeare, the which had two beginnings, the one at the moone which was next the equinoctiall vernall: —the other at the equinoctiall autumnall, that beginning of the yeare was sacred and appointed by God. *Exod.* 12. 2. this beginning was ciuill, then in ecclesiasticall matters, *April* was the second moneth, but in ciuill affaires, *October* was the second, and which of these two *Moses* meanes here it is vncertaine, yet it is most probable that he meaneth of *April*. 1. to extol Gods power the more, who did then send the flood when naturally the springs doe begin

gin to dry, and the ayre to be clearer from cloudes. 2. to aggrauate their puniſhment the more, who then were drowned when the earth began to bee moſt pleaſant and glorious. 3. to teach vs, neuer to be ſecure but ſtill watching, for Chriſt will come as a theefe in the night, and when the wicked do ſay peace then ſhall ſodaine deſtruction come.

Q. What is meant by the great deepe?

A. The deepe ſometimes in Scripture ſignifieth the Ocean ſea. *Iob* 38.16. *Pſal.* 106.9. Sometimes the waters that are vnder the earth. *Deut.* 8.7. *Pſal.* 33.7. but in this place the deepe ſignifieth both.

Q. What is meant by the windowes of heauen?

A. This ſpeech is metaphorical and it ſignifieth the wõderful falling of the violent waters from aboue, theſe (windowes) then may ſignifie the clouds, and (heauen) the middle region of the aire. Some haue thought that theſe waters were aboue the heauens, but it is abſurd to thinke that waters can be aboue the heauens, and that they ſhould breake through ſo many heauens of the planites, and that of the fixed ſtarres, for it is againſt the nature of the waters to conſiſt ſo high, ſeeing the lower parts of the world are his place,

place, and it is against the nature of the heauen to be broken or opened with raine.

Q. What doth this flood signifie?

A. 1. The afflictions of the Church, for as this flood lasted but for a while, so doth afflictions; as this flood was sent onely by God, so are afflictions, the higher the flood lifted the Arke, the neerer it was to heauen, so the more we are afflicted, the more wee loath this world and seeke for heauen. *Noah* is saued and the wicked are drowned in this flood, so afflictions are meanes to saue the *Godly* but destroy the *Wicked*, therefore great afflictions are called waters, *Psal.* 69. 1. 2. 15. vers. Secondly it is a type of our baptisme, 1. *Pet.* 3. 21. and both the flood and our baptisme are types of our spirituall regeneration, for as *Noah* was saued and the wicked drowned. So we are saued and our sins are drowned in the blood of Christ.

Q. How high was the water of the flood?

A. 15. Cubites it was higher then the mountaines, yea *Olimpus Atho* and other mountaines of whose incredible height many false things hath beene recorded, were drowned in the flood, so then Gods wrath spareth not the mountaines, neither will hee spare the mightie potentates, learned and wise

wiſe men of the world, how great and eminent ſoeuer they ſeeme to be, when his anger is kindled.

Q. Did all the creatures dye that were not in the Arke?

A. The *Rabbins* thinke that the fiſhes alſo periſhed becauſe the waters did waxe hotte, but this is vncertaine, wee know that all that did breath died, but the fiſhes do not breath, becauſe they want the inſtruments of breathing. 2. There is no ayre in the water for them to breath. 3. If they would breath in the water, ſo could men and other creatures. 4. If they did breath ayre in the water, then they would not dye when they come out of the water into the aire, therfore it is probable that they were not killed; but whether theſe men that were drowned were alſo condemned eternally or not, it is not for vs to inquire, yet thoſe that did repent were doubtleſſe ſaued; as the theefe on the croſſe.

Q. Was this flood all one With that of Ogyges *and* Deucalion.

A. No, for this flood was vniuerſall, that of *Ogyges* was onely in the country of *Attica*, and that of *Deucalion* in *Theſſalia*. 2. The flood of *Noah* was in the 1656. yeare of the world, but that of *Ogyges* was almoſt 540. yeares

yeares after, which was about the 90. yeare of the Patriarch *Iacob*, and the flood of *Deucalion* was almoſt 770. yeares after the deludge of *Noah*, that is 230. after the flood of *Ogyges* about the 50. yeare of *Moſes*.

Q. Was this flood ſent by Gods immediate power, or was it wrought onely by naturall cauſes?

A. It was not wrought by nature, 1. becauſe that which nature worketh, commeth to paſſe of neceſsity, without any intent of good or euill, now this flood was ſent becauſe of the iniquity of that time, which nature knoweth not. So that if this flood had onely depended vpon nature, it would haue come whether the world had ſinned or not; 2. if the ſtarres were the cauſe of this flood, then they may be the cauſe of an other vniuerſall flood; but they cannot. For God hath promiſed that hee will not deſtroy the earth any more with water, *Ergo*. 3. the ſtarres cannot extract, and the earth cannot yeeld ſuch a quantity of vapors as may ſuffice to make an vniuerſal flood to riſe 15. cubits higher thē the mountaines: 4. as the flood did not ceaſe by the power of nature, but by the power of God that ſent out a wind to dry the ground, ſo it was not ſent but by the power of God,

5. in

5. in this narration God is onely nominated as the ſole authour of this flood, therefore it was by his power onely that the flood was ſent.

Q. How long did the flood preuaile vpon the earth?

A. A hundred and fiftie dayes, but whether theſe dayes are to be reckoned from the beginniug of the flood, as *Lyrane*, *Ambroſius* and others haue thought; or elſe from the end of theſe 40. dayes, in the which it did raine as *Chryſoſtome*, and ſome of the *Iewiſh Rabbins* doe thinke is vncertaine, but if wee meane the mountaines and all other parts of the earth, ouer which the waters did preuaile, then we muſt not reckon theſe dayes from the beginning of the flood, for all the earth was not ſo ſuddainely ouerflowed with water, but by degrees, therefore God did cauſe it to raine fourty dayes, at the end of which fourty dayes theſe hundred and fifty take their beginning, for ſo long did the water preuayle ouer all the parts of the earth.

Queſtions on the eighth Chapter.

Q. *How did God remember* Noah *and the creatures?*

A. Remembrance is the knowledge of things paſt, but to God all things are preſent, therefore properly hee doth neyther remember nor forget, but theſe words are vſed for our better vnderſtanding, then becauſe God did ſuffer *Noah* to remaine ſo long in the Arke as in a *dungeon* amongſt ſtinking beaſts, and toſſed with the flood, he might be ſaid to be forgetfull of him: and now becauſe hee helpes and deliuers him from his troubles and miſeries, he is ſaide to remember him, here wee ſee the Lord will not forſake his Saints altogether, he may leaue them for a while, but in his owne good time, he will come againe to them for their euerlaſting comfort.

Q. *Why did God remember alſo the beaſts?*

A. Not for their owne ſakes, but becauſe they were ordayned for the vſe of man: yet

two

two wayes God remembers the creatures. Firſt as they are the works of his hands, ſo his prouidence is extended to all things, for a ſparrow cannot fall to the ground without the will of our father. *Mat.* 10. Secondly, as they are made for the vſe of man, and ſo God hath a more ſpeciall care of them then if God remember the beaſts, much more will he be mindfull of man.

Q. Was this a wind that God vſed to dry the earth, or was it the immediate power of the holy Ghoſt?

A. The Hebrew word *Ruach* ſignifieth both a ſpirit and the wind, but here it ſignifieth a wind onely, which he vſeth to dry vp the waters, as afterwards he did to diuide the red ſea for the people of *Iſrael*; yet we cannot ſay that this wind was generated of naturall cauſes, as other winds are; or that naturally it had that power to dry vp all that huge quantity of water, but this wind as it was ſent extraordinarily by Gods immediate power, ſo it had an extraordinary and miraculous force to driue away the waters from the face of the earth, yea contrary to the quality of other winds which cauſeth the water to rage, but this winde did aſſwage them.

Q. Why

Q. Why did God ſtay the raine and ſtoppe the windowes of heauen?

A. Firſt, becauſe now it was time, and hee had ſufficiently reuenged himſelfe vpon that rebellious world: ſecondly, to ſhow his wonderfull goodnes, and to teach vs that he will not ſhut vp his mercy in diſpleaſure for euer: thirdly, to ſhow his mighty power, for at his command the fountaines of the deepe, were broken: and the windowes of heauen opened, and at his command they are ſtopped and the raine reſtrained: fourthly, to teach vs obedience, for if theſe dumbe, deafe, and ſenſeleſſe creatures doe with ſuch alacritie obey Gods command, much more ought man indued with ſenſe and reaſon: fifthly, to ſhow vs what we ſhould doe with our ſinnes, as God ſtopped the fountaines that the water ſhould flow no more, ſo ſhould we ſtoppe the fountaines of ſinne, leaſt they burſt forth into great floods and drowne both body and ſoule in euerlaſting perdition.

Q. What mountaines are theſe which are called Ararat?

A. They are hils in *Armenia*, which countrey lyeth neere *Aſſyria* and *Meſopotamia*, theſe are thought to bee certaine toppes of the hill *Cancaſus*, and though the Arke reſted there

there, yet it followeth not that theſe were the higheſt hills in the world. And it is alſo ridiculous to thinke that ſome fragments of the Arke were found here in *Hieromes* time.

Q. How doe wee reckon this ſeuenth month in which the Arke reſted?

A. Some reckon it from the beginning of the flood, but it is more probable, that it is to bee vnderſtood from the beginning of the yeere, for ſo *Moſes* doth vſe it euery where in this narration, and to thinke that *Moſes* ſhould elſe-where in this narration ſpeake of the moneths of the yeare, but hereof the moneths from the flood, were to make him ſpeake ambiguouſly and doubtfully.

Q. Why did Noah *open the window for the* Rauen *and the* Doue, *and did not looke out of it himſelfe?*

A. Firſt, becauſe hee was ſo ſtricken with feare of that fearefull iudgement that hee durſt not: ſecondly, becauſe he could not ſee farre and remote places, whether they were free from the water or not, but theſe fowles could flie abroad and ſo diſcerne.

Q. Why did Noah *ſend out the* Rauen, *rather then any other fowle?*

A. Becauſe the *Rauen* delighting in dead bodies, would bee allured by their ſmell to

flie abroad, and ſo to giue a ſure warrant of the ſetling of the water.

Q. *Did the* Rauin *returne againe into the Arke or not?*

A. The Latine and Greeke tranſlations haue, that ſhee returned not, but by the Hebrew it is doubtfull, yet it is thought of the moſt learned that ſhee did not returne. The *Rauin* doth reſemble the Law which giueth no euidence to mans conſcience, that the waters of Gods wrath are ſetled, becauſe we cannot fulfill the Law; but the Doue reſembleth the Goſpel; who returning with an Oliue leafe doth ſignifie the glad tidings of peace, and reconciliation, which Chriſt on whome the holy Ghoſt diſcended in the forme of a *Doue*, hath brought into the world.

Q. *How is it vnderſtood that the* Doue *could finde no reſt for the ſole of her foote?*

A. Indeede the tops of the mountaines were ſeene fortie daies before, yet although the waters were diminiſhed and gone, the earth notwithſtanding was ſlime, and mire as yet, therefore the *Doue* would not reſt in the myre, and dirt, and ſhe reſembleth Gods Saints, that can finde no reſt, but in the Church. Againe heere is the ſpectacle of

Gods

Gods fearefull iudgement, that the *Doue* can not haue ſo much roome as to reſt her foote, where before there were ſo many pleaſant roomes for all the creatures to reſt themſelues, ſo the end of ſinne is Gods wrath, and the end of this is deſolation.

Q. What ſigne did the Doue *giue to* Noah *that the waters were abated?*

A. Shee brought in her mouth one Oliue branch in the euening. That Doue reſembleth the *Preachers*, the Oliue branch the Goſpel, which is the tidings of peace; her mouth the preaching thereof, and the euening, this latter age of the world, now it is thought becauſe of *Hieromes* tranſlation that this branch was greene, and this is probable enough, for though the waters did all this while preuaile vpon the earth and deface the ſame, yet the Oliue might be preſerued, becauſe it is one of theſe kinde of trees that are ſtill greene, the *Iewes* prate that the *Doue* flew to Paradiſe and got this branch, becauſe that onely was free from water, ſo *Rab. Lenni.* babbles that this branch was brought from the mount of Oliues, becauſe that *Iudea* was not drowned with the flood, but theſe dreames are ſcarce worthy of recitation, much leſſe of refutation.

Q. Why did Noah *ſend out the* Doue *ſo often?*

A. Becauſe he will not venter to come abroad till he be fully aſſured that the earth is drie, which now hee knowes fully, becauſe the *Doue* returned not, ſo he would not raſhly caſt himſelfe into danger, although he had beene ſo long in the Arke as in a ſtinking dungeon; but patiently did waite till the earth was drie, and the *Doue* was often imployed becauſe of his good ſeruice; this ſhould teach ſeruants to be faithfull to there *Maſters* as the *Doue* was to *Noah*, and not to be like the *Rauen*. 2. This oft returning of the *Doue* doth ſhow vs that when God is reconciled with vs, he will make his dumbe creatures to comfort vs rather then we ſhall want. 3. This practiſe of the *Doue* doth teach vs gratitude, for he labours to comfort and bring good newes to *Noah*, becauſe of the care he had of him being in the Arke, ſo we ſhould neuer forget a good deede. 4. We muſt bee louing and mercifull euen to the beaſts, for we know not what extraordinarie comfort they may afford vs. 5. As the *Doue* returned no more into the Arke, hauing done her meſſage, ſo when we haue finiſhed that ſeruice which God hath inioyned to vs,

we

wee ſhall leaue the Arke of this Militant Church and ſhall goe thither where our reward is reſerued for vs.

Q. How can this ſtand, that the ground was drie in the firſt day of the firſt moneth of the 601. *yeere, as it is ſet downe in the* 13. *verſe, and the next verſe ſheweth that the earth was dryed on the* 27. *day of the ſecond moneth?*

A. Both is true, for the firſt day of the firſt moneth the earth began to drie, ſo that the waters were quite remooued, but the earth was not perfectly drie till the 27. day of the ſecond moneth, and by this reckoning alſo we ſee that *Noah* was in the Arke a full yeere, that is, 365. dayes: for he entred the Arke the 17. day of the ſecond moneth in the 600. yeere, and there continued till the 27. day of the 2. moneth in the yeere 601.

Q. Why did not Noah *goe out of the Arke till God ſpake to him?*

A. Although it was now time for him to goe, ſeeing the earth was drie, yet ſuch was his modeſtie and obedience, that as he did not enter the Arke without a warrant from God, ſo hee will not goe out without the ſame warrant, ſo ſhould we depend on Gods mouth and doe nothing but what hee commandeth: for obedience is better then ſa-

crifice: ſecondly, wee ſee that many are the troubles of the righteous, but the Lord deliuereth them out of all; *Noah* had ſuffered much griefe, ſorrow, and feare, but now behold here is an end.

Q. Did the beaſts alſo come out of the Arke at Noahs *command?*

A. Yes, for theſe dumbe creatures were obedient to *Noah*, becauſe he was obedient to God. Againe, the beaſts came out that they might increaſe and multiply, this bleſſing was giuen to the creatures in the creation, and the ſame is now renewed in the reſtauration of the world, and in that none of the creatures did wagge till *Noah* gaue way, and came out firſt himſelfe, in this we haue the patterne of a well-ordered family, for there is the grace of God where the ſeruants obey their *Maſters*, the *Maſter* feareth God, and all are ioyned together in loue and concord.

Q. What is the myſticall ſignification of the comming out of the creatures?

A. The Arke may ſignifie the *Sinagogue*, the beaſts cleane and vncleane, the *Iewes* and *Gentiles*, their comming out doth ſignifie that both *Iewes* and *Gentiles* which beleeued in Chriſt, ſhould come out of the Sinagogue, that

that is, forſake the *Iewiſh ceremonies.*

Q. Why did Noah *build an Altar to God?*

A. That by offering ſacrifice on it, hee might teſtifie his thankful mind vnto God, 2. to teach his poſteritie how they ſhould ſerue God for any bleſsing receiued, he offered ſacrifice for his deliuerance vpon an Altar of earth, and we muſt offer the ſacrifice of praier and thankſ-giuing vpon our Altar Chriſt. He offered to God the cleane beaſts, and wee muſt offer to him cleane ſoules and bodies, which is our reaſonable ſeruing of him, his ſacrifice was a burnt offering, and ours muſt be a broken ſpirit.

Q. Of what matter was this Altar made?

A. It is moſt like that it was made of earth, for this law was giuen after by *Moſes*; *Exod.* 20. *verſe* 24. An Altar of earth thou ſhalt make to mee: ſecondly, this kinde of Altar was moſt vſuall, euen amongſt the Gentiles, *Hic viuum mihi ceſpitem, hic verbenas pueri ponite thuraque, Horat. lib.* 1. *od.* 19. thirdly, by this *Noah* will teach vs, that God delights not in external pompe and ſplendor; he loueth the giuer more then the gift, and the widdowes mite more then the rich mans ſinnes. For *nunquam eſt manus vacua à munere, ſi area cordis repleta ſit bona voluntate.*

Gregorie in Hom.

Q. Had Noah *any expresse command to build an Alter?*

A. We doe not reade that God did expressely command this, yet wee may gather by consequence that *Noah* did not this without warrant. First, it was ancient to serue God after this manner, as we see in the persons of *Caine* and *Habel*. Secondly, *Noah* did nothing without Gods warrant, without this he did not build the Arke, nor enter therein; nor come out from thence, much lesse would he build an Altar. Thirdly, we see that God smelled a sauour of rest in his sacrifice, which could not be if it had beene offered without Gods direction. Fourthly, *Noah* knew that the seauenth beast was receiued into the Arke not for procreation but for Sacrifice. Fifthly, he did questionlesse beleeue in Christ our perfect Sacrifice, therefore he could not testifie his faith better then to build an Altar and offer a sacrifice.

Q. Why would God bee worshipped by Sacrifices?

A. First, because he will haue them by this kinde of exercise, to vse themselues to bee thankfull to him, for though hee be a spirit and delighteth more in a contrite spirit, then

in

in burnt offerings, yet becauſe of their dulneſſe, he would haue them worſhip him with viſible offerings. Secondly, theſe ſacrifices were types of Chriſt, whoſe body was to bee offered for them; and no ſacrifice without relation to Chriſt could be acceptable. Thirdly, Leaſt the people wanting theſe viſible ſignes, ſhould fall to idolatry, ſeeing other nations vſed ſacrifice and they not.

Q. Where did Noah *offer this ſacrifice?*

A. The Iewes thinke it was vpon Mount Sion, where *Cain* and *Abel* did offer before; and on which *Iſaac* was to be ſacrificed, but it is more probable that this was done vpon the mountaines——of Armenia, where the Arke reſted.

Q. What doth it ſignifie that God ſmelled a ſauour of reſt in Noahs *ſacrifice?*

A. That it was acceptable vnto him, not in reſpect of the offering it ſelfe (for it is impoſſible that the blood of calues and goates ſhould take away ſinne. *Heb.* 10.4.) but God did accept of it; becauſe it was offered in faith, ſecondly, with a willing minde, thirdly, becauſe it had relation to Chriſt, who had giuen himſelfe to be an offering and ſacrifice of a ſweet ſmelling ſauour vnto God. *Eph.* 5. 2.

Q. How

Q. How is it vnderstood that God would curse the earth no more for mans sake?

A. That is that God would not at any time ouerwhelme the earth with water; depriue her of her fertility, inhabitants and ornaments as he had before, yet this doth not exclude particular cursings vpon particular houses, townes, or countries, nor that vniuersall fire by which the world shall bee purged in the last dayes; and this couenant that God made with *Noah* concerning the waters, is the figure of that euerlasting couenant of peace which the father hath made with vs in Christ.

Q. Which is the imagination of mans thought euill from his youth?

A. Because of originall sinne; which all men drawes from *Adam*, for hee was the roote of mankinde, and such a nature wee haue from him, as he had himselfe; that is corrupted with sinne: then all mankinde is subiect to this euill, because all are from *Adam*. Secondly, all the nature of man, that is his body with the parts thereof, his soule with the faculties thereof are defiled. Thirdly, it bindes all men to death both temporall and eternall. Fourthly, it depriues vs of Gods image and of all his blessings, and is the

the cauſe of all our infirmities and of all our actuall ſinnes.

Q. Why will not God deſtroy all liuing things as he did?

A. Becauſe mans imagination is ſo euill from his youth, that if he ſhould puniſh him as he deſerued, hee ſhould euery age ſend a flood, for there is none that doth good, no not one. *Pſal.* 12. So then that hee ſpareth vs, it is to be attributed to his mercy, not to our merits.

Q. Is God the cauſe that mans imagination is euill from his youth?

A. No, he made man holy, but hee fell of his owne accord, God then is the cauſe of mans heart and of his imaginations, but not of the corruptions and vitioſitie thereof, and yet he doth permit ſinne, becauſe he vſeth it for a ſcourge to the wicked, and for a means to aduance his owne glory.

Q. What doth God beſides promiſe Noah?

A. That all the dayes of the earth, ſeede time and harueſt heate and cold, &c. ſhould not ceaſe, in which words he ſheweth vs the renouation of the world, which anſwers to the creation. Before the creation there was confuſion and darkeneſſe, and ſo likewiſe before this renouation, in the creation God made

made the lights of heauen, now hee reſtores them: then he gaue man dominion ouer the creatures, now he reſtores the ſame, as God gaue man foode then, ſo he doth now, man was then created to Gods image, and the ſame is now mentioned, *God* made a lawe then that man ſhould not eate of the forbidden tree, and here hee commands that man ſhall not ſhed blood, they receiued a bleſſing then to increaſe and multiply, the ſame they now receiue?

Q. Shall there be ſummer and winter, night and day, &c. ſo long as the earth remaineth?

A. Yes, ſo long as the earth remaineth in that ſtate it doth now; ſubiect to generation and corruption in the parts thereof, and obnoxious to many imperfect qualities, which at the laſt day ſhall be aboliſhed, the ſubſtance remaining for euer, and then the ſummer and winter ſhall ceaſe. Againe, that which is ſpoken here, is meant of the world in generall, and not of particular countries and times, for there was neither ſeede time nor harueſt for the ſpace of three yeares ſixe moneths in *Eliahs* time, and in the land of Egypt there was no diſtinction of day and night for three dayes, becauſe all that time there was darkeneſſe, and in the dayes of

Joſua

Joſua the ſunne ſtood ſtill a whole day.

Q. Why doth God *ſpeake onely of ſummer and winter, and not of the other two parts of the yeare?*

A. Becauſe theſe are the two principall parts of the yeare and moſt oppoſite, the other two depends on theſe, and participates of their qualities, the ſpring then and harueſt being both hot and cold, in the one they agree with Summer, in the other with Winter. So likewiſe here is mentioned onely heate and colde, becauſe theſe two qualities are more actiue and forcible in generation, and becauſe more ſenſible, then moyſt or dry, ſo ſeede time and harueſt are onely named, becauſe ſowing and mowing are the moſt vſuall and profitable actions amongſt men.

Q. Doth God promiſe to Noah *onely theſe temporall bleſſings, as heate and cold, ſummer and winter, and not ſpirituall?*

A. Hee promiſeth theſe temporall bleſſings, and vnder them ſpirituall. For as the ſtability of the world is promiſed, ſo the ſtability of grace in Chriſt is included, and vſually in Scripture vnder earthly ſhadowes ſpirituall bleſſings are couenanted. *Canaan* was a type of heauen. *Dauids* kingdome of *Chriſts* ſpirituall kingdome. *Solomons* temple

of

of *Chriſts* Church, therefore altars, prieſts, and ſacrifices of *Chriſt* our golden Altar, our high prieſt, our ſweete ſmelling ſacrifice, againe we muſt note that oftentimes God altereth the ſeaſons and qualities of the ayre, but it is for our ſins, therefore when wee ſee cold ſummers, hot winters, raging ſtormes, exceſſe of heate and cold, drineſſe and moiſtneſſe, let vs leaue to trouble God with our ſinnes, and he will leaue to trouble vs with his plagues, moreouer let vs not fixe our chiefeſt happineſſe in theſe temporall blesſings. But let vs looke to him that is the giuer and the end of all, euen *Ieſus Chriſt* the authour and finiſher of our faith. And laſtly, let not theſe blesſings be motiues of ſecurity, but rather ſtirre vs vp to be thankfull to him, that prouides all things neceſſarie for this life, and a crowne of righteouſneſſe for the life to come.

Queſtions

Queſtions on the ninth Chapter.

Q. *WHy doth God firſt of all bleſſe* Noah *with increaſe of children?*

A. Becauſe of earthly bleſſings this was the greateſt, the earth being now voide of mankind, and *Noah* knew not till now, whether it was lawfull to beget children, ſeeing God had deſtroyed mankinde. Secondly, to teach vs to account our children chiefe effects of Gods bleſſing, and to bee thankfull to him for them, behold children are the inheritance of the Lord, and the fruite of the womb his reward. Pſal. 127. 3.

Q. *Is this bleſſing all one with that which Adam had in paradiſe?*

A. Yes, in reſpect of the matter, but not of the manner, for then procreation of children ſhould not haue beene painefull. Secondly, not inordinate, thirdly, not imperfect.

Q. *How could this bleſſing belong to* Noah, *ſeeing*

seeing he had no children after the flood?

A. Although this blesſing was fulfilled in his children, yet it is giuen to him, becauſe he beeing the roote, their increaſe was his increaſe. Secondly, becauſe he was found righteous before God, and God ſmelled a ſauour of reſt in his ſacrifice. Thirdly, to let his children know that this blesſing did belong to them onely for their iuſt fathers ſake.

Q. Is euery increaſe the bleſſing of God?

A. All that are lawfully procreated are Gods blesſings both in reſpect of the childe begotten, and in reſpect of the manner of begetting, but thoſe that are not begotten in marriage doe not proceede of Gods blesſing, in regard of the manner of procreation, howſoeuer in themſelues they may bee the effects of Gods blesſing. Secondly, the increaſe of all other creatures doe proceede of Gods blesſing, but for mans ſake for whom they were created.

Q. Which is the ſecond prerogatiue that God giueth now to Noah *and his ſonnes?*

A. That their feare and terrour may bee vpon al the beaſts, fowles, fiſhes and creeping things, this dominion had *Adam*, but after a more excellent manner, for the creatures were ſubiect of their owne accord, now of feare

feare and by conſtraint, and although that man hath power to rule ouer the beaſts with feare, yet great men muſt not rule their inferiour brethren with feare, but rather with loue, for *Viri ſancti non præeſſe gaudent hominibus ſed prodeſſe.* Greg. mor. lib. 21, cap. 11.

Q. Hath man this dominion ouer all the creatures and at all times?

A. No: For the wilde aſſe derideth the multitude of the Citie, and heareth not the crie of the driuer, *Iob* 39. 10. the Vnicorne will not ſeruc, nor will he tarrie by the crib, *verſe* 11. the hawke doth not flee by our wiſedome; neither doth the Eagle mount vp at our command, *verſ.* 29. and 30. we cannot draw out *Leuiathan* with an hooke, neither peirce his Iawes with an angle *Chap.* 40. *ver.* 20. and 21. Againe, many beaſts are fearefull to man, and often times noyſome, as Lyons, Woolfes, Beares, &c. God threatneth to ſend wilde beaſts amongſt his people which ſhould ſpoyle them. *Leu.* 26. 22. the Prophet was ſlaine by a Lyon. 1. *King.* 13. 24. two Beares did teare in peeces 42. children, 2. *King.* 2. 24.

Q. Then how is it that the feare of man is vpon the creatures?

A. Firſt, in that they cannot doe that

harme to man which they would, becauſe God reſtraines their power: ſecondly, they do not offend man but when he offends God: thirdly, in reſpect that euery nature of wilde beaſt, &c. hath beene tamed of the nature of man. *Iam.* 3. 7. fourthly, euen the moſt ſauadge beaſts ſtand in feare of man; they flee his companie, they ſhun his arts and ſnares, they feare his voyce and ſhadow: fifthly, becauſe they ſerue man and ſubmit themſelues to his will, the Horſe yeelds his mouth to the bridle, the Oxe his necke to the yoake, the Cow her dugges to our hands, the Sheepe her wooll to the ſheerers, &c.

Q. Seeing then God hath deliuered the creatures into our hands, may wee vſe them as wee luſt?

A. We may vſe them, but not abuſe them: firſt, wee muſt not cauſe the [illegible] trauell on the Sabbath day, *Exod.* 10. 10. ſecondly, we muſt not couet our neighbours beaſt. *Exod.* 20. 17. thirdly, wee muſt not vſe them vnmercifully, for we ſhall not muzzle the Oxe when he treadeth out the corne. *Deut.* 25. 4.

Q. Which is the third prerogatiue that Noah *hath?*

A. That it ſhall bee lawfull for him to vſe euery liuing thing for meate: whereas before

fore the flood it was not vſuall to eate fleſh, becauſe the hearbes were ſufficient, and the people were then of a ſtronger conſtitution of body; but now God giueth libertie to eate fleſh: firſt, becauſe mans ſtrength began to decay: ſecondly, the earth was not able to yeeld that increaſe of hearbs which it did before: thirdly, becauſe God will incourage *Noah* and his family the more, being out of heart to ſee the miſerable ſtate of the earth: fourthly, becauſe hee will tye them to bee more thankfull to him; for the more bleſſings we receiue, the more are we bound to ſerue God: fifthly, becauſe hee will by this teach man that it is abomination to worſhip any beaſt in reſpect that we muſt eate them, and that which we eate cannot be God.

Q. Is fleſh more conuenient for mans body then hearb.

A. Yes, elſe it had beene no great bleſsing to haue receiued the vſe of fleſh, and that fleſh doth nouriſh more it is knowne by the Phiſitians, who preſcribe fleſh to their patients but not hearbes: ſecondly, we ſee by experience that thoſe who feede moſt on fleſh, are more luſtie and ſtrong, then they who feede on hearbes: thirdly, that is beſt foode which is moſt neere to the nature of him

that eates it, but fleſh is neerer to the nature of mans body, then hearbes: fourthly, that foode is beſt, which is moſt temperate in heate and colde, becauſe mans body is of this temperature, but this is fleſh; for hearbs doe exceede in the qualities of heate and colde, drineſſe and moyſtneſſe: fifthly, thoſe that doe macerate their bodies, doe vſe commonly to abſtaine from fleſh and not from hearbs and fruite.

Q. Is it lawfull then to eate fleſh?

A. To him that is pure all things are pure; Gods children may eate any thing if it be receiued with thankes, for the beaſts were created not only to ſerue but alſo to feede man; and good reaſon hath man to kill the beaſts for his foode: both becauſe God hath giuen him authoritie ſo to do, alſo, becauſe *Noah* preſerued in the the beaſts from drowning, and man doth yet preſerue their life in prouiding and caring for them. Therefore he ſhould receiue this benefite of them; but as for the wicked they haue no intereſt other then ciuil in any of Gods creatures, they eate and drinke not by right, but by vſurpation, if wee conſider the freedome of grace.

Q. Was it not lawfull before the flood, to eate fleſh?

A. In

A. In my opinion it was lawfull, becauſe there was no law againſt it: ſecondly, the beaſts were created to be eate: thirdly, their fleſh then was as nouriſhing as now: fourthly, they before the flood had their flockes of ſheepe not only to cloath their nakedneſſe with their skinnes: but alſo to ſatisfie their hungers with their fleſh: but although it was lawfull, yet it was not much vſuall, eſpecially amongſt the Saints: firſt, becauſe they had no poſitiue law to eate fleſh as now: ſecondly, the earth then beeing in her full vigour yeelds ſtore of excellent hearbs: thirdly, mans nature then was ſtronger, but now after the flood his ſtrength begins to decay and his yeeres to ſhorten. For before the flood ſome liued till they were 900. yeeres and vpwar[illegible] but after the flood, *Arphaxad* who was [illegible]borne, liued little more then 400. yeeres, and after *Abraham* none liued longer then *Iſaac*, and hee did not exceede 180. yeeres, and *Moſes* confeſſeth that in his time their yeeres were 70. *Pſal.* 90.10.

Q. How ſhall we lawfully eate fleſh?

A. Firſt, if we eate it with thankſgiuing, acknowledging God the benefactour. Secondly, if we eate it with ſobrietie, not with ryot. Thirdly, if we eate it not at theſe times

which are prohibited by the Church and the Magiſtrate. Fourthly, if wee eate it ſo that we bee not vnmindfull of Chriſt when hee is hungred in his members. Fifthly, if wee remember that God gaue vs power to kill and eate fleſh after the flood, that we may learne to kill and deſtroy our fleſhly nature, after our Baptiſme.

Q. How is it vnderſtood that blood is the ſoule or life of the creature?

A. Blood is not properly the life, but becauſe it is the ſigne of life, therefore it is called life figuratiuely: as bread is called Chriſts body. Secondly, becauſe the animall life is in the blood, and preſerued by the blood: therefore here *continens* is taken for *contentum.*

Q. Why is the life preſerued in blood?

A. Becauſe the life conſiſtet.. ..o heate and moiſture, and ſuch is the temperature of the blood: ſecondly, the vitall ſpirits wherein the life doth moſt conſiſt are generated of the blood: thirdly, becauſe the life cannot continue without nouriſhment: but blood is the laſt and chiefeſt nouriſhment of the creature.

Q. Why did God prohibite the eating of blood?

A. Becauſe

A. Becauſe by this he will teach vs to abſtaine from murther and crueltie: ſecondly, in that the life conſiſteth in the blood, hee will teach vs that he hath onely power ouer the life, and therefore ouer the blood: thirdly, to ſhunne Idolatrie and offering of blood to images. For if we muſt not eate the blood much leſſe may we offer it: fourthly, to teach them ſobrietie in eating: fifthly, by interdicting of blood he will accuſtome them to be obedient to him, to acknowledge him as their Lord. Therefore he will haue them to eate that which he pleaſeth, and to abſtaine from that which he prohibits; for this cauſe he did forbid *Adam* to eate of the tree of knowledge of good and euill: ſixthly, becauſe he hath giuen it to be offered vpon the Altar to make an attonement for our ſoules. *Leuit.* 17. 11.

Q. Is it not lawfull for Chriſtians to eate blood?

A. Yes, for abſtinence from blood was ceremoniall amongſt the Iewes, which is abrogated by *Chriſts* comming: therefore not onely haue we power to eate blood, but *Chriſt* alſo ſaith, *Except yee eate the fleſh of the Sonne of man and drinke his blood, yee can haue no life in you.* Ioh. 6.

Q. Then why did the Apostles prohibite eating of blood. Act. 15.

A. Because the Iewes did abhorre the eating of blood: therefore least they should giue an occasion to the Iewes to seperate themselues from the Church; they in wisedome thought it fit that the Christians for a while should abstaine from blood, so then in matters indifferent we must bee carefull that we offend not our weake brethren, otherwaies that which entreth in at the mouth cannot defile the man. *Matth.* 15.

Q. What is meant by this, that God will require the blood of our liues?

A. This is the reason why he will not haue them to eate blood: because he will not haue them to shed mans blood: which if they doe he will require it, that is, he will seeke it out and punish the shedding of it; so then God is he that maketh inquisition for blood. *Psal.* 9. 12. And by this wee see his fatherly care of vs, who is our defender and the reuenger of our blood: secondly, that none hath power to reuenge shedding of blood, but God and his vicegerent the magistrate: thirdly, that it is a fearefull sinne to shed blood, whether it bee our owne or the blood of others. For God will surely inquire and punish it.

Q. May

Q. May wee not then ſhed our owne blood vpon a iuſt occaſion?

A. No occaſion ſhould cauſe vs to ſhedde our owne blood. For if we cannot murther our brother, much leſſe our ſelues: neither muſt we murther our ſelues becauſe *Sampſon* did ſo; for he did not intend to kill himſelfe by pulling downe of the houſe, but to kill the enemies of God. Againe, he was an extraordinary perſon, and the type of Chriſt in this, and therefore not to bee imitated, neither muſt we kill our ſelues vpon pretence to bee with Chriſt, becauſe we muſt ſo long remaine in this warfare till our captaine *Ieſus* commandeth vs to depart.

Q. How is it vnderſtood that God will require our blood at the hands of beaſts?

A. By the beaſts here we vnderſtand not the diuels, as *Origenes*, nor cruell and ſauage men as others doe thinke, but theſe words are to be vnderſtood of beaſts ſo called properly, that if they ſhed mans blood, they ſhall be killed, as it was afterward ordained by *Moſes* law, if an oxe gore a man, hee ſhall be ſtoned, &c. *Exod.* 21.28. and this ſhould teach vs to abhorre ſhedding of blood, for if the beaſts ſhall bee killed for ſhedding blood, much more ſhall man.

Q. How

Q. How will God require the life of man at the hand of a mans brother?

A. By brother here is meant any other man, for God made all mankinde of one blood. Act. 17. 26. and this word brother doth teach vs mercy and loue, for it is vnnaturall for one brother to kill another, and if all men be brethren by nature, much more are Christians in *Iesus Christ*, and therefore hatred and murther amongst them is more fearefull then amongst others that knowes not Christ.

Q. Shall his blood bee shed that sheddeth the blood of man?

A. Yes, it should be shed both by the laws of God and man; this same is mentioned, *Mat.* 26. *Reu.* 13. yet oftentimes it falleth out that murtherers doe escape the magistrate, notwithstanding they cannot escape the hand of God; for men of blood shall not liue out halfe their dayes, *Psal.* 55. 24.

Q. Then what shall we say of the magistrate that sheddeth blood, and of him that sheddeth blood against his will?

A. The magistrate is Gods vicegerent appointed not to shed the blood of man, but the blood of the manslayer, he beareth not the sword in vaine, for he is the minister of God

God,a reuenger to execute wrath vpon him that doth euill. *Rom.*13.4. as for him that killeth vnawares, the *Cities* of refuge were prouided that they might flye thither. *Num.* 35.11. but he that preſumptuouſly killeth, muſt be taken from the *Altar* that he may dye. *Exod.*21.14. and if this kinde of murther be prohibited, much more is that wherby wee murther our brothers ſoule, eyther with poyſoning them with falſe doctrine, or elſe by prouoking them to ſinne, therefore *Satan* is called a man-ſlayer from the beginning.

Q. Why muſt not the blood of man be ſhed?

A. Becauſe hee is made in the image of God,therefore he that ſpoiles and abuſes the Kings image diſgracefully, doth abuſe the king himſelfe, and much more is God abuſed when his liuely image is defaced. Secondly, wee ſee that the image of God in man after the fall is not vtterly aboliſhed, but ſome reliques yet doe remaine. Thirdly,it is not for any worthineſſe in man that God will haue his life preſerued; but becauſe of his owne image. Fourthly, if man bee made to Gods image, then let not the rich deſpiſe the poore; nor the learned the ignorant,nor the wiſe the fooliſh, nor great men

their

their inferiours, becauſe they were all made in the image of God.

Q. Why doth God againe repeate this bleſſing of increaſe and multiplication?

A. To ſignifie that euen for this hee doth abhorre murther, becauſe it is an hinderance to multiplication. Secondly, to teach vs that as multiplicgtion proceedes of his blesſing, ſo deſtruction and mortality doth inſue of his wrath. Therefore when God hinders multiplication, either by famine, plague, or ſword, we may be ſure that he is angry with vs.

Q. Why did God make a couenant with Noah?

A. To confirme his faith the more, although his word is ſufficient, yet for our comfort and ſtrengthening he many times is forced to confirme his promiſes by oathes and couenants. Therefore he will not haue *Noah* and his poſterity to thinke, that ſuppoſe he ſends cloudes and raine many times, that he will deſtroy the earth any more with water. Secondly, by this couenant he ſignifies and repreſents the internall and eternall couenant of grace, made and confirmed by the blood of *Chriſt*. For if hee be carefull to ſaue our bodies from water, much more to

ſaue

ſaue our ſoules from eternall fire. Thirdly, in that he maketh his couenant, not onely with *Noah*, but with his ſeede. It ſheweth that our children are not excluded from the couenant of grace. Fourthly, in this couenant we ſee the largeneſſe of his loue who is not contented to make it with one perſon, family or countrey, but withall *Noahs* poſterity, then who is able to comprehend the bredth and length and depth and height of the loue of God.

Q. Why did God make a couenant with the beaſts and foules?

A. Not for their owne ſakes, but for man, for as God made them for his ſake, ſo for his ſake he bleſſeth them and makes his couenant with them; Secondly, to teach vs that if he hath ſuch care of the beaſts; farre greater care will he haue ouer vs, Oh we of little faith.

Q. Why did God confirme his couenant with a ſigne?

A. For the confirmation of our faith and ſtrengthening of our memory, as commonly he vſeth; ſo he confirmed our mortification by circumciſion, heauen by *Canaan*, the death of Chriſt by ſacrifices, our regeneration by water; our ſpirituall foode by bread and wine,

wine,&c. and theſe are the ſignes of grace,or rather ſeales different from theſe miraculous ſignes of glory,as the fierie piller,the cloud, the firie buſh, the rod of *Moſes*; the drying of the red ſea,the rocke that yeelded water.

Q. Which was this ſigne of the couenant?

A. The raine-bow which is called his bow. Firſt,becauſe he made it, ſecondly,becauſe of the wonderfulnes thereof; therefore it is called by the Poet *Thaumantia proles*, thirdly,becauſe he by his ſpeciall ordinance did ordaine it; to be a ſacramentall ſigne of mercy; againe it is called the raine-bow,becauſe it is in the cloud,in the day of raine. *Ezech.*1.28. Secondly,becauſe it ſignifies that the world ſhall neuer be drowned any more with raine,moreouer, it is called a bow, becauſe of the likeneſſe it hath with a bow. Secondly,becauſe as a bow in Scripture is vſed for a ſigne of warres, ſo the raine-bow naturally is the ſigne of waters, although God hath now made it a ſigne not of waters, but of deliuerance from waters.

Q. Why did God ſet his bow in the clouds?

A. That it might bee the more conſpicuous and in the ſight of all. Secondly, becauſe it is a watrie meteor generated in the clouds

by

by the reflexion of the ſunne. Thirdly, for our greater comfort, for there God would place it, where the greateſt feare and danger of water is, to witte in the clouds. Therefore now we neede not feare the clouds, becauſe their waters are ſealed with this bow, that they ſhall not any more drowne the earth. Fourthly, the clouds are oftentimes the ſigne of Gods preſence and fauor, as here the bow is ſet in the clouds, a cloud went before the Iſraelites, the Lord gaue the law in a cloud vpon mount *Sinay*, the Tabetnacle was filled with a cloud, and in a cloud God appeared in *Salomons* Temple, the clouds are his pauilion, *Pſal.* 18. and his charret. *Pſal.* 104. Chriſt was transfigured in a cloud; in a cloud he aſcended, and in the cloudes of heauen hee ſhall come againe to iudge the quicke and dead.

Q. Is that opinion of Ambroſe *ſound, who thinketh that this bow is not meant of the rainebow, but rather figuratiuely of the ſecret power of God?*

A. No: for here it is expreſly meant of that bow which is in the clouds, which is none elſe but the rainebow; Secondly, this narration of *Moſes* is hiſtoricall, but that opinion of *Ambroſe* is allegoricall. Thirdly, his opinion

opinion is contrary to the opinion of all the greeke and latine Fathers.

Q. Doth the raine-bow naturally ſignifie that the earth ſhall not bee drowned with water?

A. No: for although the raine-bow in reſpect of the matter and generation thereof be naturall, yet as it is a ſigne of Gods mercy and deliuerance from water, it is ſupernaturall, then there is no naturall relation betweene the raine-bow and an vniuerſall flood, becauſe ſuch a flood cannot proceede of naturall cauſes but onely by Gods power, yet naturally it doth ſignifie ſome moderate raine to follow, becauſe it is generated not when the whole face of heauen is couered with thicke clouds, but when there are ſome thinne and dewey cloudes oppoſite to the ſunne.

Q. Why did God rather make the raine-bow the ſigne of his couenant, then any thing elſe?

A. Becauſe amongſt the celeſtiall bodies, there is none more wonderfull, conſpicuous and glorious then this; and therefore fitteſt to be the ſigne of ſuch a couenant betweene God and vs; Secondly, the couenant is, that God will reſtraine the waters from drowning

ning the earth againe; this is ſeene in the bow, wherein there is water but temperated with light, with light heate is ioyned, and heate is that which reſtraines immoderate raine: thirdly, the effect of his couenant is peace and reconciliation, and this is ſignified by the Raine-bow; which wanteth both ſtring and arrow. For hee ſhot his arrow againſt the firſt world, and hath broke the ſtring becauſe he is reconciled to vs: fourthly, the Raine-bow naturally ſignifieth a moderate raine, therefore it was fitteſt to ſignifie ſupernaturally reſtraint from inordinate raine; fifthly, the flood proceeded from the clouds, and this Bow is generated in the clouds: therefore fitteſt of all to aſſure vs that wee ſhall not bee drowned with the immoderate raining of the clouds.

Q. Was the Raine-bow before the flood or not?

A. It was in reſpect of the matter thereof. For ſeeing before the flood, the Sunne and the Clouds were, which are the cauſes of the Raine-bow, it could not be but that the Raine-bow was alſo. Yet it was not till now, in reſpect of that ſacramentall relation it hath with Gods mercy, for it was no ſigne of the couenant till now.

Q. Shall there be no Raine-bow as ſome haue thought, fortie yeeres before the laſt iudgement?

A. If this were true, then the time of the laſt iudgement ſhould bee knowne; but of that houre and day knoweth no man: ſecondly, if in that ſpace there ſhould bee no Bow, then there ſhould be neither raine nor clouds: but famine, miſerie and mortalitie, but *Chriſt* teſtifies the contrarie, for men ſhall be eating and drinking, marrying, &c. and therefore there ſhall be great ioy and plentie: thirdly, the Raine-bow is the ſigne of that couenant which God made, not only with *Noah*, but with all his poſteritie, and therefore ſhall continue till the end of the world.

Q. What relation is there betweene the Raine-bow and Chriſt?

A. As the Raine-bow is the ſigne of that olde and temporarie couenant, ſo is *Chriſt* the Angel of the new and eternall couenant: ſecondly, as the Raine-bow is generated of the light of the Sunne, which light is all one with that, which is in the bodie of the Sunne. So is *Chriſt* begotten of the ſubſtance of his Father, light of light, God of God, from all eternitie: thirdly, as the Raine-bow doth conſiſt of the light of the Sunne, but ſomewhat-

what obſcurer, becauſe couered with a cloud: So *Chriſt* doth conſiſt of the nature of God, which for a while did lurke vnder the vaile of his humanitie: fourthly, as *God* did manifeſt himſelfe vnto *Ezechiel* in the Raine-bow; ſo he hath reuealed himſelfe to vs in his Sonne *Chriſt*: fifthly, as the generation of the Raine-bow is wonderfull; ſo is the two-fold generation of *Chriſt* more wonderfull. Yea his name ſhall be called wonderfull, *Iſaiah* 9. 6. ſixthly, as in the Raine-bow there are three colours, ſo in *Chriſt* there are three offices, to wit of a *King*; of a *Prieſt*, and a *Prophet*: ſeauenthly, as in the Raine-bow there is the colour of fire and water, ſo in *Chriſt* there is fire to purge vs, and water to coole and manure vs: eighthly, as the Raine-bow (*Reuel.* 4.) did compaſſe the throne round about: ſo doth *Chriſt*, with his power and prouidence defend the *Church* which is his throne: ninthly, as we ſhould looke vpon the Raine-bow, and comfort our ſelues, when we feare any inundation of waters; ſo ſhould we with the eyes of faith, looke vpon our Redeemer when we feare the inundation of his Fathers wrath.

Q. What vſe ſhould we make of the conſideration of the Raine-bow?

A. Firſt, it ſhould comfort: for if God was ſo carefull to confirme this temporall couenant with a ſigne, much more carefull will he be to confirme that couenant which he hath made with vs in *Chriſt*: ſecondly, when wee ſee it, let vs with the Iewes lift vp our hands and hearts to him; that not only made the couenant, but hath alſo euer kept it till now: thirdly, let vs learne to feare him, and auoide ſin; that as we haue eſcaped the flood, which is ſignified by the wateriſh colour; ſo wee may eſcape that deuouring fire which ſhall deſtroy the beauty of this world, repreſented to vs by that fierie colour which we ſee in the raine-bow. Fourthly, let vs acknowledge our owne imbecility and incredulity ſeeing God is compelled to confirme his couenants and promiſes by ſuch like externall ſignes. Fifthly, as the raine-bow hath no light nor beauty, but that which it hath from the ſunne. So let vs acknowledge, that we haue no grace nor perfection but that which we receiue from the ſonne of righteouſneſſe. Sixthly, let vs in beholding of the raine-bow, acknowledge that the mercy of the Lord is aboue all his workes, for in a litle wrath and for a moment he hid his face from vs, but with euerlaſting kindnes he hath had

had mercy vpon vs. *Eſ.* 54.8.

Q. How will God remember Noah *when he ſeeth the bow?*

A. God doth not properly remember, becauſe he doth not forget, and hee cannot forget, becauſe he is moſt perfect, and all things are preſent to him; yet for our better vnderſtanding hee is ſaid to remember and forget after the manner of men, yet this and ſuch like attributes are in God not ſubiectiue as they are in vs, but *Cauſaliter*; then he will remember, that is, he will cauſe vs to remember.

Q. Why doth Moſes make mention of the three ſonnes of Noah?

A. Firſt, to let vs ſee the effect of Gods bleſſing in the multiplication of mankinde, how that of theſe three the whole world was ſo ſuddainely repleniſhed. Secondly, to let vs know the propagation and increaſe of the *Church*, which is his chiefeſt drift. Thirdly, to let vs ſee the wickedneſſe of *Cham* to his father, and the cruelty of his poſterity againſt the *Church of God*. Fourthly, that we might know that the propagation of mankind doth not depend on fortune, or the ſtarres, or that they were from eternity.

Q. Had Noah *any more ſonnes beſides*

theſe three?

A. No: for if he had, the Scripture would haue named them, as well as the children of other *Patriarches*, at leaſt in generall, that they begat ſonnes and daughters. Secondly, *Moſes* in this and the next chapter ſheweth that theſe three did multiply the world, therfore it is not likely that he had any more.

Q. What was the cauſe that Noah *had no more children?*

A. Not becauſe he was gelded by his ſon *Cham* as the *Hebrewes* thinke, for that is fabulous. But firſt becauſe theſe three were ſufficient. Secondly, he was now very old & not fit for procreation. Thirdly, he did enioy the bleſſing of multipiication in his children Fourthly, becauſe of his chaſtity and temperance which hee did more regard then the propagation of children.

Q. Why amongſt all the children of Cham, *onely* Canaan *is named here?*

A. Becauſe amongſt all *Chams* children, *Canaan* and the *Canaanites* were moſt notorious in wickedneſſe. Secondly, becauſe *Canaan* and his poſterity were curſed, of which he ſpeaketh here, verſe 25. Thirdly, to animate the *Iewes* (for now the time was neere, that they ſhould take poſſeſſion of their land)

land) to goe with courage againſt them, ſeeing they were an accurſed nation.

Q. Was Canaan *borne in the Arke as* Chryſoſtome *thinketh?*

A. No: for eight perſons onely went into the Arke, and onely eight came out from thence; Secondly, in that dolefull time that they were in the Arke, neither man nor beaſt did giue themſelues to procreation.

Q. How is it vnderſtood that Noah *began now to be an husbandman?*

Q. Not that he was none before, but that now he began againe after the flood to follow that calling, ſo we reade that Chriſt began to ſay, *Luk.* 12.1. and he began to caſt out them that bought and ſold in the Temple. *Mark.* 11.15. that is, he did ſay, and did caſt out, &c. or, he began to be an husbandman, that is, he inuented ſome other way to till the ground then before, or thirdly, he began, that is, he did more painefully till the ground then before, becauſe it was made more barren by the flood: here then we ſee, that although *Noah* was righteous and an old man, yet hee doth not giue himſelfe to idleneſſe, aud neglecteth his calling, ſo no pretence ſhould hinder vs from following our vocation ſo long as we are able.

Q. Was Noah *the first inuenter of drinking wine?*

A. Yes: for if it had been in vse before the flood, *Noah* had not beene ouertaken with it immediately after the flood. Secondly, we doe not reade that there was any drinking of wine till now. Thirdly, seeing the earth did bring forth most excellent and comfortable hearbs, and the fountaines did yeeld most pleasant waters, and the bodies of men were stronger, there was no such neede of wine before the flood as after; yet we deny not but there were grapes before the flood, and men did eate of them, as they did of other fruits?

Q. But seeing the earth was spoyled with the flood, whence had Noah *vines?*

A. As other herbes and trees did spring out of the earth being warmed by the sunne. So questionlesse did vines, although not so excellent as before the flood; and *Noah* by his tillage and husbandry made them better, but we must not thinke that he gaue himselfe altogether to planting of vines neglecting other trees and hearbs, but here is onely spoken of vines, because *Moses* is to speake of *Noahs* drunkennesse, and the effects thereof.

Q. Why

Q. Why was Noah *ſo deſirous to plant a vineyard?*

A. Becauſe he knew that the ſtrength of mans body began to decreaſe, and wine doth ſtrengthen. Secondly, the earth did not yeeld that increaſe which it did before. Therefore wine would ſupply in a manner the defect of hearbs and plants. Thirdly, he knew that wine did comfort the heart, and at that time he ſtood in neede of it, becauſe queſtionleſſe he was much giuen to ſorrow and griefe to ſee the deſolation of the earth.

Q. Did Noah *ill in drinking of the Wine?*

A. No: for who planteth a vine and doth not eate of the fruite thereof? 1. *Cor.* 9.7. it is lawfull to vſe the creatures of God with thanksgiuing, for euery creature of God is good, &c. 1. *Tim.* 4.4. Wine was created to comfort mans heart. *Pſal.* 104. Yea *Paul* deſireth *Timothy* to vſe a little wine for his ſtomackes ſake. 1. *Tim.* 5.23. Chriſt did drinke wine himſelfe, and ordained that in the ſacrament vnder the ſigne of wine, wee ſhould drinke his blood, then *Noah* did not ſinne in drinking, but he ſinned in not regarding the manner nor the meaſure of his drinking?

Q. Did Noah *drinke wine a purpoſe to make himſelfe drunke, as our* Prieſts *of* Bacchus

now

now adayes doe, that altogether do ſacrifice their throates and bellies to him?

A. No: for hee till now, knew not the force of wine, but they know it by dayly experience. Secondly, he was exceeding olde and weake at this time, therefore was quickly ouercome, but the moſt part of them are young and ſtrong to drinke wine. Thirdly, he neuer drinking wine before, knew not how much he ſhould drinke, therefore was ſuddainely ouertaken, but they by drinking euery day doe know what ſhould bee their meaſure; and yet doe drinke beyond all meaſure. Fourthly, he was drunke but once, but they are drunke daily. Fifthly, he repented for his ſinne and was aſhamed, but they both glory in their ſinne, and doe defend it.

Q. Is Noah *then to be excuſed for his drunkenneſſe?*

A. No: for although he had beene ignorant of the effect and force of the wine, yet ignorance excuſeth no man. Secondly, hee beeing a learned man doubtleſſe and wiſe, could not be altogether ignorant of the vertue and power of grapes; as of other herbes and fruites. Thirdly, exceſſe in eating and drinking in all creatures is a ſinne. Fourthly,

if

if he had beene excuſable, then God had not puniſhed him by ſuffering his owne bowels to mocke him, yet becauſe he did not drinke of intemperance, but to comfort his heart, neither had vſed to drinke wine before, hee may bee partly excuſed, for *ab in experientia profecta eſt ebrietas*, Noe, *non ab intemperantia*, Theod. q. 65. in gen.

Q. Seeing Noah *a iuſt man fell into this ſinne but once, and that partly of ignorance, Why would not* Moſes *conceale it?*

A. As the vertues of the Saints are ſet downe in Scripture for vs to imitate, ſo their vices are not omitted, that we might learne to flee and eſchew them: ſecondly, that wee may all learne to ſee our owne imperfections; for the iuſteſt man that is, doth fall ſeauen times a day; our righteouſneſſe is like a ſtained cloath: thirdly, that we might ſee what a damnable vice drunkenneſſe is, euen a ſhort furie and a voluntarie diuell, as *Chryſoſtome* calles it: Yea cauſe of ſickneſſe in the bodie, diſquietneſſe in the minde, pouertie in our goods, negligence in Gods ſeruice, want of reaſon, and in a word, the roote of all miſchiefe: fourthly, that wee may ſee from whence proceeded the miſerie of the *Canaanites*, euen from *Noahs* drunkenneſſe: for drun-

drunkenneſſe was the cauſe of his nakednes, nakedneſſe of deriſion, deriſion of *Canaans* curſe: fifthly, to ſhew the ſinceritie of Gods word, that neither for feare nor fauour will conceale the truth.

Q. What relation is there betweene the ſinne of Adam, *and this of* Noah *?*

A. Adam the father of the firſt world, ſinned ſhortly after his creation, and *Noah* the father of the ſecond world, ſinnes ſhortly after his preſeruation: ſecondly, *Adam* tranſgreſſed by eating the fruite of the forbidden tree, and *Noah* tranſgreſſeth by drinking the fruite of the vine tree: thirdly, the ſequel of *Adams* ſinne was nakedneſſe, and the ſequel of *Noahs* ſinne is the ſame: fourthly, *Adam* was aſhamed, and the ſhame of *Noah* is deliuered: fifthly, *Adams* nakednes was couered with skinnes, and *Noahs* nakedneſſe is couered with a garment: ſixthly, a curſe vpon *Adams* poſteritie, is the effect of *Adams* eating, and a curſe vpon *Canaan*, *Noahs* poſteritie, is the effect of *Noahs* drinking.

Q. Wherein did the greatneſſe of Chams *ſinne conſiſt ?*

A. Firſt, in that he did not reuerence his father, in couering his nakedneſſe: ſecondly,

in

in that hee tooke pleaſure in ſeeing thoſe members, whereof all men by nature are aſhamed: thirdly, in that hee mocked him that was not only his father, an old man, and him who was righteous before God, but alſo him, for whoſe ſake hee was preſerued from the flood: fourthly, in that he had ſo ſoone forgot the iudgements of God vpon the firſt world for ſuch like ſinnes: fifthly, in that he did not onely mocke his father, but alſo told his brethren of his fathers nakednesſe: ſixthly, in that *Cham* at this time was no childe, but a man of an hundred yeeres and vpward, therefore ſhould haue had more grace and diſcretion: ſeauenthly, he was a father himſelfe, therefore ſhould haue knowne what was the dutie of a childe: eighthly, in that he was ſo quicke to ſpie the moate in his fathers eye, and could not ſee the beame that was in his owne, I meane his witchcraft, malice, contempt of religion, lcacherie, and other vices which are recorded of him.

Q. *Wherein were* Shem *and* Iapheth *worthie of commendations?*

A. Firſt, for their pietie in couering their fathers nakednesſe: ſecondly, for their modeſtie in going back-ward leaſt they ſhould deſile their eyes in ſeeing of his filthineſſe.

Wherein

Wherein we ſee that *Sem* the yonger is firſt named: becauſe it ſeemes he was principall in this buſineſſe: ſecondly, we ſee the difference of *Noahs* children, and ſuppoſe he was a good man, yet he is plagued with a wicked ſonne: thirdly, in theſe children we ſee the ſtate of the Church. For if amongſt theſe eight perſons that were deliuered from the flood, there was one hipocrite, what wonder is it to finde in the Vniuerſall Church many thouſand hypocrites: fourthly, in *Cham* we ſee the type of wicked children, and in *Sem* and *Iapheth* a patterne for good children: fifthly, if *Sem* and *Iapheth* were ſo carefull to honour their earthly father, then much more diligent ſhould wee bee to reuerence our heauenly Father.

Q. How could Noah *know what his yonger ſonne had done to him?*

A. Either by reuelation from God, or elſe by the relation of *Sem* and *Iapheth*: and here we ſee that as *Cham* is yonger in yeeres, ſo hee is yonger in grace and manners: ſecondly, in *Noahs* awaking we ſee the ſtate of the godly, that though they ſleepe and fall, yet they awake and riſe againe: thirdly, in *Noahs* ſleeping we ſee the ſtate of the world, for when men are drunke with wine, that is,

filled

filled with worldly bleſsings, then they fall aſleepe and waxe careleſſe and ſecure: fourthly, in that *Noah* awoke and knew what was done: wee ſhould learne to doe good to all men, and not to harme them either ſleeping or waking, for there is nothing ſo ſecret which ſhall not be reuealed.

Q. What reward had Cham *for ſcorning his olde father?*

A. He was accurſed by his owne fathers mouth, which curſe he vttered not of malice or in his anger, but being mooued by Gods ſpirit, did ſpeake it by way of propheſie: ſecondly, wee muſt conſider that he vttered this with no ſmall griefe of minde; that hee ſhould be compelled to curſe his owne childe for his wickedneſſe, who not only was his childe, but his yongeſt, whom he loued moſt deerely, and hauing but theſe three, who were with him wonderfully preſerued in the Arke, and that he ſhould vtter this curſe not onely againſt him, but alſo againſt the *Canaanites* his poſteritie: thirdly, here wee ſee the zeale and conſtancy of *Noah*, that makes no bones to curſe his childe becauſe he diſhonoured God, yea more zealous then *Brutus* that killed his ſonne for the loue he carried to his countrey: fourthly, in this wee ſee what

what a fearefull thing it is for children to disshonour their parents: who to them are instead of God, certainly the fruite of this sinne is a curse.

Q. *Why is* Canaan *cursed and not* Cham?

A. In that *Canaan* is cursed, *Cham* the father is not exempted, but rather his curse is aggrauated, as *Sem* is not exempted from the blessing in the verse following: although God be named, so *Iacob* is said to blesse *Ioseph*. *Gen.* 48. 15. when properly he blessed *Iosephs* children. *verse* 16. and *Canaans* name is here vsed, not *Chams*, to let him see the greatnesse of the curse; which did not end with him, but did increase as his posteritie increased: secondly, because *Canaan* did follow his fathers foote-steps in wickednesse: thirdly, for our instruction, that wee may learne to feare him, for his iudgements are a great deepe, they are past finding out, his wrath is like a consuming fire, and when hee curseth, he will not onely curse vs, but also the fruite of our body. *Deut.* 28. 18.

Q. *Wherein was* Cham *accursed?*

A. Not onely in that hee was a seruant, but also a seruant of seruants, and that vnto his brethren, and although this seruitude could not be presently seene in the posteritie

of

of *Cham*, yet at laſt it was fully manifeſted, when the poſteritie of *Sem* had the full poſſeſsion of the land of *Canaan*.

Q. Is it then a curſe to ſerue?

A. There is a foure-fold ſeruice. 1. diuine, which all creatures owe to God by right of creation. 2. naturall, which is nothing elſe but the ſubiection of inferiours to their ſuperiours proceeding of loue for order ſake, and this ſhould haue beene in the ſtate of innocencie: thirdly violent, when men are conſtrained to ſerue, and this kinde of ſeruice is hatefull and bitter: firſt, becauſe it is contrarie to the libertie of mans nature: ſecondly, becauſe it is contrarie to the end of mans creation, for man was created to rule and not to ſerue: thirdly, it is repugnant to the image of God, a part whereof doth conſiſt in ruling and commanding, and this ſeruice is a curſe laid vpon man for ſinne: the fourth kinde of ſeruice is *diabolicall*, when a man doth ſerue his ſinnes and mancepate himſelfe to his owne affections, for whoſoeuer committeth ſinne, is the ſeruant of ſinne. *Ioh.* 8. 34. and he that ſerueth ſuch maſters may be called a ſeruant of ſeruants, and ſuch ſeruants were the *Canaanites*, ſeruing not onely their brethren, but alſo their owne abomi-

nations, for which their land did ſpue them out.

Q. Seeing then inuoluntarie ſeruice is the effect of ſinne, is this a pretence for ſeruants to reiect altogether there ſeruice?

A. No, for many things haue and doe proceede of euill cauſes, which God doth turne to good vſes: ſecondly, ſeruice is a puniſhment for ſinne, and therefore ſhould not bee reiected, but with patience indured: thirdly, it is a meanes to beate downe our pride, and contempt of God; and this means God vſed againſt the *Iſraelites*, when he cauſed them to ſerue the *King of Aram* eight yeeres, and *Eglon King of Moab* 18. yeeres. *Iudg.* 3. Seruants then ſhould comfort themſelues, that though in externall and ciuill matters they are inferiour and ſubiect to there maſters; yet in ſpirituall bleſsings, and in reſpect of *Chriſt*, they are equals: ſecondly, Maſters ſhould not be cruell to their ſeruants, ſeeing they alſo haue a Maſter in heauen. *Ioh.* 6.

Q. What reward hath Sem *for couering his fathers nakedneſſe?*

A. Firſt, he is bleſſed of his father, which is no ſmall matter. For the bleſsing of the father eſtabliſheth the houſes of children.

Eccle.

Eccle. 3.9. Secondly, hee hath this honour, that he is the firſt man that is bleſſed vnder the name of God expreſſely: thirdly, by calling *God* the God of *Sem*, he ſhewes that onely *Sem* and his poſteritie ſhall onely worſhip and know the true *God*: fourthly, of *Sem* came *Chriſt* according to the fleſh; who here is called the God of *Sem*: fifthly, in this bleſsing is included the land of *Canaan*, which then *Sem* in his poſteritie did inioy, when *Canaan* became his ſeruant: ſixthly, in that he doth not bleſſe *Sem* in his own name, but vnder the name of God, it ſhoweth that eternall life is implied herein; for God hath prepared for them a Citie of whom he is not aſhamed to be called there God. *Heb.* 11.16.

Q. *What is the reward that* Iapheth *hath for his duty to his father?*

A. Firſt, that God will enlarge him, that is, multiplie his poſteritie, for he had more ſonnes, then either *Sem* or *Cham*, and theſe ſonnes of his did ſpread ouer more nations then *Sem or Chams children*: to witte ouer *Galatia*, *Scythia*, *Media*, *Græcia*, *Italie*, *Spaine*, *Moſcouia*, *Thracia*, and many more countries: ſecondly, that *Iapheth* ſhall dwell in the tents of *Sem*, that is, that the *Gentiles Iapheths* poſterity, ſhall embrace the religion

of the *Iewes Sems* poſteritie: and this was accompliſhed when the partition wall was broken downe by the preaching of the Goſpell, then the Gentiles that were afarre off were made nigh by the blood of *Chriſt*. *Eph.* 2. then, as *Chriſt* foretold, *Ioh.* 10. there was but one Shepheard and one ſheepfold: thirdly, that *Canaan* ſhould be his ſeruant, which then was fulfilled when the *Græcians* and *Romans Iapheths* poſteritie had ſubdued the moſt part of the world habitable, but if by *Canaan* we vnderſtand the wicked; and by *Sem* and *Iapheth* the Church; then it is moſt true, that the wicked nill they will they, are but ſeruants to Gods children.

Q. What is meant heere by the Tents of Sem?

A. The *Church of God*, which is called Tents: firſt, becauſe Tents are mooueable, and not ſtill in one place, ſo is the eſtate of the Church in this life, for here we haue no continuing Citie. *Heb.* 13. 14. ſecondly, Tents are moſt vſed in warres, and our life is a warfare, *Iob* 7. 1. thirdly, Tents are weakly built, and not able to reſiſt thoſe iniuries of the ayre that houſes can: ſo the Church in her ſelfe is weake, though in the Lord ſhee be ſtrong, and theſe weake things God hath choſen,

choſen to confound the things that are mightie. 1. *Cor.* 1. 27. fourthly, the Church is called a Tent, in relation to *Moſes* Tabernacle. For as there God was worſhipped, ſacrifices were offered, and the preſence of the Lord was to be ſeene: ſo in the Church we worſhip *God*, offer vp ſpirituall ſacrifices, and doe inioy the preſence and comfort of his ſpirit. Againe the Church is called the Tents of *Sem*, becauſe he was the father of the *Iewes*, amongſt whom God onely had his viſible Church; ſo ſhee is called the Tents of *Iudah*. *Zach.* 12. 7. the Tents of *Iacob*. *Mal.* 2. 12. and alſo the Tents of the Saints. *Reu.* 20. 9.

Q. Wherein was Noah *the tipe of* Chriſt?

A. As *Noah* built an Arke, ſo did Chriſt the Church: ſecondly, as *Noah* did offer a ſacrifice, whereof God ſmelled a ſauour of reſt, ſo did *Chriſt*: thirdly, as God for *Noahs* ſacrifice did curſe the ground no more, euen ſo for Chriſts ſacrifice, God did curſe the Church no more: fourthly, as *Noah* planted a vineyard, ſo did Chriſt plant the Church which is his vineyard. 5. as *Noah* was drunke with wine, ſo Chriſt who is the true wine, and who troad the wine-preſſe alone, who turned water into wine, and who was counted a drinker of wine, was drunken with the

wine of his fathers wrath, in commemoration whereof he hath commanded vs to drink wine in the ſacrament: ſixthly, as *Noah* after his drinking fell aſleepe, ſo Chriſt after he had drunke of the Cup which his Father gaue him, died; for death is a ſleepe: ſeauenthly: *Noah* was made naked in his ſleeping, and ſo was *Chriſt* in his ſuffering: eighthly, *Noah* was mocked by his owne ſonne, and ſo was Chriſt by his owne people the *Iewes*: ninthly, *Noah* fell aſleepe in his owne Tent, and Chriſts died in his owne country Iudea. tenthly, *Sem* and *Iapheth* couered *Noahs* bodie with a garment, ſo *Ioſeph* and *Nicodemus* couered Chriſts bodie with linnen cloathes: eleuenthly, *Noah* awoke from his ſleepe, and ſo did Chriſt from his graue: twelfthly, *Cham* was curſed for ſcorning his Father, and the *Iewes* are yet accurſed for killing their *Sauiour*.

Q. *How long liued* Noah *after the flood?*

A. Three hundred and fiftie yeeres, euen till *Abraham* was about fiftie yeeres of age, or 58. as the *Hebrews*, and others doe thinke, and in that *Noah* liued ſo long after the flood, it ſheweth vs, that long life doth neither depend from the ſtarres, the temperature of the ayre, the conſtitution of the bodie,

die, the excellencie of meate and drinke, nor any thing elſe, except from *Gods* bleſſing, for neither had the Starres that influence, nor the ayre that temperature, nor mans body that ſtrength, nor the hearbes that nutriment, which they had before the flood, yet *Noah* liued after the flood 350. yeeres, and his ſonne *Sem* 500. ſecondly, God would haue him liue ſo long after the flood, not onely to ſee the effect of *Gods* bleſsing in the multiplication of his poſteritie, but alſo to inſtruct the world with the knowledge of the true God; and of theſe things that were done before the flood.

Q. *How olde was* Noah *when he died?*

A. Nine hundred and fiftie yeeres, the oldeſt man that euer liued, except *Iared* that liued 962. yeeres, and *Methuſelah* that liued 969. yeares, yet for all his long life, he is not exempted from death; *Nam omnes vna manet nox, & calcanda ſemel via lethi.* Againe, what was all this long life of *Noah*, but a long tragedie full of ſorrow and miſerie, hee was vexed with the wickednesſe of the world before the flood; and made a mocking ſtock, in the Arke tormented with the horrour of that fearefull iudgement; after the flood, mocked by his owne ſonne, and grieued with

the idolatrie not onely of *Cham* and *Iapheths* posteritie, but also of *Sems* family, whom hee had so highly blessed, and this was not a small griefe to see wicked *Cham* whom hee had cursed with his posteritie, so to flourish and abound in wealth and power. Surely we are made saith *Iob*, to possesse moneths of vanitie, and wearisome nights are appointed to vs, therefore let vs learne to contemne this foolish world, for the graue at last must be our house, and our beds must be made in the darkenesse. *Iob. cap.* 7.3. and *cap.* 17.13.

Questions on the tenth Chapter.

2. *WHat is meant by this word* Generation, *which is so often vsed in the Scripture?*

A. First, it signifieth the originall and beginning of things, as *Gen.* 2.4. these are the generations of heauen and earth: secondly, the historie of a mans life and of those things that doe befall him, as *Gen.* 6.9. these are the generations

generations of *Noah:* thirdly, a genealogie or ſupputation of ones poſteritie, as here in this Chapter, theſe are the generations of the ſonnes of *Noah:* fourthly, it is taken for the people that doe liue in ſuch or ſuch an age; as *Gen.* 15. 16. in the fourth generation they ſhall come againe: fifthly, for an age it ſelfe as *Matth.* 24. 34. this generation ſhall not paſſe, &c. ſixthly, for ones natiuitie, as *Mat.* 1. 18. the generation of Chriſt was thus, ſeauenthly, for a nation as *Matth.* 12. 39. an euill generation ſeeketh after a ſigne, eighthly, for a kinde or faſhion, as *Luke* 16. 8. the children of this world are wiſe in there generation, &c.

Q. Why doth Moſes *ſet downe this* genealogie, *ſeeing* Paul *doth command vs not to giue heede to* genealogies. 1. *Tim.* 14.

A. *Paul* doth condemne theſe *genealogies* that are endleſſe, and which miniſter queſtions, not edifications; ſecondly, he doth command vs not to giue heede to them; neither to account them apart of Gods worſhip as the *Iewes* did, but this *Genealogie* of *Noah* and ſuch like in Scripture, are profitable for vs to know, and therefore are not condemned.

Q. What profit is it for vs to know the generations

nerations *of* Noahs *sonnes?*

A. They are profitable. First, because by them we see how the world is multiplied. 2. by them we may refute the fabulous genealogies of Poets, Phylosophers, Egyptians, Æthiopians and others that doe bragge of their antiquity. 3. in this genealogie we see the effect of Gods blessing in multiplying mankinde. 4. by this *genealogie* we know so much the better what these nations are, that are often named in the Scripture. 5. we know also from hence how Christ came of *Sem* according to the flesh, and how *Noahs* curse tooke effect in the posterity of *Cham.*

Q. Was this propagation of mankinde by Noahs *three sonnes in so short a time, miraculous?*

A. Miracles are those workes which doe exceede the power and force of nature, and these are of two sorts, pure miracles which in all respects exceedes the course of nature, as the standing of the sunne in the dayes of *Iosuah*, his going backe in the diall of *Achaz.* the conception of the Virgin, &c. or els they are mixt miracles, which in respect of the thing it selfe which is produced are naturall but in the maner of producing, and in respect of other circumstances are supernaturall: such

ſuch as the thunderings that diſcomfited the *Philiſtines* at *Samuels* prayer, 1. *Sam.*7. 10. the raine that fell at the prayer of *Elias*, 1. *King.*18.45.and ſuch like,then this propagation of mankinde in ſo ſhort a ſpace is a mixed miracle,for it is naturall in reſpect of the worke it ſelfe, but in reſpect of ſhortneſſe of time,and the multitude that were begotten, it is ſupernaturall.

Q. Doth Moſes *rehearſe here all the heads or fathers of the Nations?*

A. No: but thoſe onely that were moſt famous; Then of *Sems* progenie hee reckoneth 26. of *Chams* 31. of *Japheths* 14. which in all are 71. and many of theſe names here mentioned,were changed by the *Greeks*,who not onely changed their rites and ceremonies; but alſo in ſigne of ſeruitude altered their names.

Q. What order keepeth Moſes *in rehearſing this* Genealogie?

A. He beginneth firſt at *Iapheth*, becauſe he was laſt ſpoken of in the precedent chapter; and here he ſpeaketh laſt of *Sem*,becauſe the reſt of this hiſtorie is ſpent about his poſterity, and in the middle *Cham* is placed, which doth repreſent to vs the ſtate of the Church viſible in this world, which hath in her

her boſome many hypocrites and reprobate *Chams.*

Q. What was Gomer?

A. The father of the *Cimmerians* as *Herodotus* thinketh, or rather as *Ioſephus* the father of the *Galatians*, who firſt were called *Galles*, and hauing left their owne countrie, ſeated themſelues in *Aſia-minor*, where being mingled with the *Greeks*, they were called *Gallo-greci*, and afterwards *Galatæ*; vnto theſe *Galatians*, *Peter* writ his firſt epiſtle; in this country *Paul* trauelled ſundry times and preached, afterward hee beeing captiue at *Rome*, from thence writ an epiſtle to them. *Gomer* alſo was the name of *Diblaims* daughter the wife of *Hoſea*, *Hoſ.* 1.

Q. What was Magog?

A. The father of the *Scythians*, a rude and barbarous people, inhabiting many countries in the north part of the world, from them the Turkes haue their originall, which now to the great ſhame of *Chriſtians*, and ouerthrow of our religion, haue by our vnnaturall diſcords, obtained thoſe kingdomes and glorious Churches in Europe and Aſia: ſometimes famous and ſanctified with the preſence of Chriſt, and preachings of the Apoſtles; beautified with miracles, adorned with

with all arts and ſciences, illuſtrated with the learned pens of many orthodox fathers, and beſprinckled with the blood of many thouſand martyrs, but now alas their habitation is deſolate, their Churches are become habitations for diuels, the holds of euery foule ſpirit, and cages of vncleane and hatefull birds. *Magog* is taken for the hidde and ſecret enemies of the Church. *Eze.* 38. 2. and 39. 6. *Reu.* 20. 8.

Q. What people came of Madai?

A. The *Medes*, a mightie people, who did inhabite the country lying betweene the Caſpian ſea and Perſia, they were firſt ſubiect to the *Aſſyrians*, afterward refuſing the gouernment of the effeminate *Sardanapalus*, they made *Arbactus* their *King*, who with his ſucceſſours for the ſpace of 350. yeares did gouerne *Media* vntill *Cyrus* the Perſian, who obtained the *Empire* of the Eaſt. Then *Media* was annexed to *Perſia* and *Aſſyria*; in the cities of the *Medes* the *Iſraelites* were kept as captiues. 2. *King.* 18. 11. to the *Medes* and *Perſians* the *Babylonian Monarchie* was giuen. *Dan.* 5. 28. the *Medes* who were at *Ieruſalem* with many other ſtrangers heard the Apoſtles ſpeake in their owne language. *Act.* 2. 9.

Q. Of

Q. *Of what people was* Iauan *the father?*

A. Of the *Greeks*, a people ſometime infamous for their inconſtancy and vanity, yet glorious for their lawes and gouernment, their arts and ſciences, their mightie townes and cities, for the *Monarchie* of the world that was ſtabliſhed there, but eſpecially for the light of the Goſpell, but now in ſtead of ſcience there is nothing but ignorance, in ſtead of ciuility, light and liberty; barbarity, darkeneſſe and thraldome haue ſeated themſelues there, ſo that they haue forgot to ſpeak their owne language, and where the Muſes ſometimes did raigne, now there is not a ſchoole to be ſeen. Firſt, they were a free people, till they warred one with another, then they were made ſeruants; for *Cyrus*, *Xerxes* and other perſian *Kings* did vexe them; the *Macedonians* did ſubdue them, afterward the *Romans*, then the *Empire* being deuided, they became to be vnder *Conſtantinople*, till the *Gothes*, *Bulgares* and *Saracens* had waſted them; and at laſt they are ſubdued and liue in ſlauery vnder the Turke the Chriſtians ſcourge, except a few *Ilands* ſubiect to the *Venetians*. The *Grecian King* is reſembled by a *Goate*, *Dan.* 8.21. vnto the *Grecians* the *Iſraelites* were ſold. *Ioel* 3.6.

Q. *What*

Q. What people came of Thubal?

A. The *Italians* as the *Iewes* thinke, and *Spaniards* as *Ioſephus*, which people inhabited that country which of old was called *Heſperia*, which name was common both to *Italy* and *Spaine*; it hath beene fatall for theſe many yeares, for *Thubals* poſterity to be great; the *Italians* in ſubduing the old world, and the *Spaniards* in ſubduing of the new, not known nor heard of by the ancient *Romanes*. So then we ſee that God hath enlarged *Iapheth*, and not onely hath perſwaded him to dwell in the tents of *Sem*: for now Ieſus Chriſt the ſonne of *Sem* is knowne amongſt the barbarous *Indians*, but as *Thubal* was an enemy againſt the Iewes in *Ezechiels* daies. *Ezech.* 38. 2, 3. ſo *Thubal* is an enemy ſtill againſt the Chriſtians, who doe not approoue of their doctrine and ceremonies.

Q. What people came of Meſhec?

A. The *Moſcouians*, who firſt dwelt in *Aſia*, afterward they remooued farther North; and doe at this day inhabite that great continent lying betweene *Tartaria*, *Liuonia*, *Polonia* and the *North* ſea, they are of the grecian religion, they giue the ſacrament in leauened bread, and doe not deny the cup to the lay-people; they thinke it in vaine to pray for

for the dead, they beleeue no purgatory, they reade the bible in their owne language, *Auguſtine*, *Ambroſe*, *Hierome* and *Gregory*, are in great requeſt amongſt them, their *Metropolitan* is ſubiect to the *Patriarch* of *Conſtantinople*, and aboue all things they cannot abide to here *Rhetoricall* ſermons in their pulpits, accounting theſe verball preachers, which doe ſtudy more for fine words then true diuinity, not worthy of the name of preachers, and I wiſh they were ſo accounted amongſt vs; who not being contented with the plaine and ſimple ſtile of Gods word doe ſpend much time in filling the itching eares of phantaſticall people with their owne words.

Q. Who were the ſonnes of Thiras?

A. The *Thracians*, a people ſometimes famous for their ſtrength in warres, they doe inhabite the country *Thracia*, otherwiſe called *Romania*, where *Conſtantinople* is ſituated, the Goſpell ſhined ſometimes in this country, and happy might they haue beene, if they could haue knowne their owne happineſſe, but by their miſerable diſcords they haue loſt their ancient glory, and *Conſtantinople* which was the Queene of the *Eaſterne Cities* and ſometimes the houſe of God and vineyard of Ieſus Chriſt, is become now a cage

cage for *Mahomet*, the diuell and his excrements, the Turkes who as it ſeemes were only borne to be a plague to Gods people.

Q. Which are the three ſonnes of Gomar *here mentioned?*

A. *Aſcanaz* of whome came a people which did inhabite *Aſcania*, a countrey in *Aſia-minor*, in which there was a lake of the ſame name, euen in the time of the *Romanes*. *Kiphath* of him came the *Paphlagons*, a people alſo in *Aſia*, which name they had of *Paphlagon*, the ſonne of *Phineas*. *Thogarma* of him came the *Phrygians*, a people in *Aſia*, neere to *Bithinia*, *Lydia* and *Miſia*, they are called by the *Hebrewes*, as *Ioſephus* ſaith, *Thygrammanes* from this *Thogarma*.

Q. Which are the foure ſonnes of Iauan?

A. The firſt is *Eliſhah*, of him came the *Æolians*, a people of greece, who leauing their country went to *Aſia*, and ſeated themſelues in *Myſia*, which they called *Æolia*, from their owne name. *Eliſhah* ſold blew and purple to the *Tyrians*, *Ezech.* 27. 7. His ſecond ſonne is *Tharſhiſh* whoſe poſterity inhabited *Cilicia*, now called *Turcomania*, where that famous City *Tarſus* was built as is thought by *Sardrnapalus*, in which *Paul* was borne. *Act.* 21. 39. hither *Ionas* fled, *Ionas* 1.3. the people of

Tharſhiſh were famous for ſhipping. *Ezech.* 27.12. therefore *Pompeius* vſed their helpe in his ſea fight againſt *Caſar*, and the mediteranean ſea is called *Tarſis*, from them, *Pſal.* 48.7. The third ſonne is *Cittim*, of whom came the *Cyprians*, who did inhabite the Iland *Cyprus*, not farre from *Syria* and *Cilicia*, therefore the Iland was called *Citica*, the *Hebrewes* call it *Chittim*, and here was the citie *Citium*. This *Cyprus* was many yeares vnder the gouernment of the *Venetians*, but now they are vnder the ſeruitude of *Magog* the *Turke*. His fourth ſonne is *Dodanim*, of whom the *Rhodians* came, who inhabited *Rhodus* an Iland in the *Carpathian ſea*, famous for the citie *Rhodos*, which was poſſeſſed by the Chriſtians many yeares. But at laſt proud *Nabuchadnezzar* the *Turke*, by our negligence tooke both the city and the Iland.

Q. What is meant by the Iles of the Gentiles?

A. Not onely the plots of ground which are compaſſed about with the ſea, but alſo countries and regions within the continent, for the whole earth may be called an Iland, becauſe it is all compaſſed with the ſea; the Iles are giuen them with the reſt of the earth

to

to the ſonnes of men, the Iles are inuited to praiſe God. *Iſa.*42.10. The Iles ſhall waite for Chriſt. *Iſay* 51.5. the kings of the Iles ſhall offer gifts to Chriſt. *Pſal.*72.10. and this was accompliſhed when God perſwaded *Iapheth* to dwell in the tents of *Sem.* Gods children in this world may be likened to Iles, for as Iles are ſeparated from the reſt of the earth, ſo Chriſt hath choſen his Saints out of the world. *Ioh.*15. Secondly as Iles are compaſſed about with the ſea, and moſt ſubiect to ſtormes, ſo the the Saints in this world are moſt ſubiect to afflictions. *Ioh.*16.

Q. *Which was* Chams *firſt ſonne?*

A. *Cuſh*, the father of the *Æthiopians*, of whom mention is made. *Iſa.*11. *Ezec.*29. and 30. *Amos* 9. *Nahum.*3. *Soph.*2. and elſe-where, but the name of *Æthiopia* is ſometime giuen to *Arabia*, ſometime to *India*, becauſe of the commerce that was betweene the *Æthiopians* & theſe countries; as alſo becauſe they in ſũmerare both black, but *Æthiopia* properly is in *Affrica*, vnder which name not only the country of the *Abiſſines* is cõprehended, but alſo the Southeaſt part of *Affrica*, from the meridionall line, to *caput bonæ ſpei*, and this confuſion of the name hath cauſed many errors amongſt the learned, then this name

of *Cuſh* and *Æthiopia* ſo often vſed in Scripture, is rather to bee vnderſtood of *Arabia* which was neere to *India*, then of the remote countries of *Affrica*, therefore *Moſes* wife being a *Madianite* is called an *Æthiopian*, *Numb.* 12. *Theodoretus* thinketh that the Queene of *Saba* who came to ſee *Salomon*, was Queene of *Æthiopia*. *Queſt.* 22. *in Num.* The *Æthiopians* did vſe to call their Queenes *Candaces*, whoſe chiefe gouernour the *Eunuch* was conuerted by *Philip*. *Act.* 8. *Mathias* the Apoſtle did preach the Goſpell to the *Æthiopians* as thinketh *Sophronius*?

Q. *What was* Mizraim?

A. The father of the *Ægyptians*, who are ſtill called by this name in the new Teſtament; but in the old *Mizraim*, and becauſe *Mizraim* was *Chams* ſon, therefore in Scripture *Ægypt* is called the land of *Cham*. *Pſal.* 105.23. and 78.51. If *Mizraim* was the father of the *Ægyptians*, they neede not brag ſo much of their antiquity. This country was firſt gouerned by their owne kings, whom they called *Pharaoh*, then they were ſubdued by the *Æthiopians* in the dayes of *Hezekias*. After that *Cyrus* the *Perſian* ouercame them. But vnder *Darius Nothus*, they fell away from the *Perſian* and were gouerned by their

owne

owne kings, till *Alexander* ſubdued them. After his death it fell to *Ptolomeus*, by whoſe name their kings were called, till *Cleopatra*, after whoſe death the *Romans* made it a Prouince, after them the *Saracens* had it, and now it is vnder the Turkiſh ſlauery. This country was famous for *Abraham*, *Joſeph*, the *Patriarkes*, the birth of *Moſes*, the deliuery of the Iſraelites, for arts and ſciences, fruitfulneſſe and riches, townes and ſchooles, for Chriſt and his mother who fled thither, for many Martyrs and Chriſtian profeſſors, for the firſt Monks and Eremites who from thence did ouerſpreade all Europe. But as before it was infamous for idolatry, ſo now it is for *Mahomets* blaſphemous hereſie.

Q. *What people came of* Phut?

A. The *Lyrians*, a people in *Affrica*, neere *Mauritania*, where there is a riuer called *Phut*. They are called by this name. *Eze.* 27. and 38. cap. But they are called by the name of *Lybia*. *Act.* 2. and *Dan.* 11. in *Lybia* there hath beene famous Churches, but eſpecially *Carthage* renowned for that learned Biſhop and glorious Martyr *Cyprian*.

Q. *What was* Canaan?

A. The curſed ſonne of *Cham*, of whom came the *Canaanites*, which did inhabite that

land, which was called *Canaan*, the land of promiſe, *Iudea*, and now the holy land, it was deuided in *Iudea*, *Samaria* and *Galile*, in it God was once well knowne, but now in ſtead of *God Mahomet* is worſhipped.

Q. What was Seba?

A. The ſonne of *Cuſh*, and father of the *Sabeans*, a people in *Arabia-felix*, but there is a twofold *Sheba*; the one in *Arabia*, the other in *Æthiopia*, this in Hebrew is written with *Samech*, that with *Shin*, from this the Queene of *Saba* came to *Salomon*, from that the wiſe men came to worſhip Chriſt, both theſe places are mentioned. *Pſal.*72. 10. the *Kings of Sheba and Seba ſhall giue gifts*?

Q. What other ſonnes had Cuſh?

A. *Hauilah* the father of the *Getulians*, *Sabtah* of whom came a people called *Sabathei* dwelling in *Arabia-felix*, *Raamah* and *Sabtecha*, whoſe poſteritie alſo did inhabite *Arabia-felix*, and mingled themſelues with the *Sabeans*.

Q. What ſonnes had Raamah?

A. *Sheba*, whoſe poſterity dwelt in *Æthiopia*, and *Dedan* whoſe off-ſpring did poſſeſſe a part of *Arabia-felix*, not farre from *Idumea*, of *Dedan* mention is made. *Ier.*49.8. *Ezech.*27.15. and 38.13.

Q. What

Q. *What was* Nimrod?

A. He was alſo the ſonne of *Cuſh*, and the firſt tyrant in the world, who is mentioned here apart, not becauſe he was a baſtard, as ſome thinke, but becauſe *Moſes* is to ſpeake of his tyranny and greatneſſe. Secondly, *Nimrod* heere is ſaide to bee mightie in the earth, that is, bloody and cruell, for power and greatneſſe is from God, and therefore good, if it be free from crueltie and blood: but ſo was not *Nimrods* greatneſſe, and all bloody conquerours are *Nimrods* ſucceſſors. Thirdly, *Nimrod* beeing of the poſterity of *Cham*, ſhould haue rather beene a ſeruant then a Lord, but it fals out many times that the wicked in this world doe flouriſh like a greene bay-tree, when as the godly are appointed as ſheepe to the ſlaughter.

Q. *Why is* Nimrod *called a mighty hunter before* God?

A. Becauſe he was a perſecutor and oppreſſor of his brethren, for ſuch are called hunters in ſcripture, and ſometimes fowlers; for as hunters and fowlers vſe all the ſnares and tricks they can to take away the life of the beaſts and foules, ſo doe the mighty tyrants to kill and deſtroy men. Of theſe fowlers, *Dauid* ſpeakes. *Pſal.* 61.3. & *Pſal.* 124.7.

of the hunters, *Ier.* 16.16. where such persecutors are called also fishers (before God) that is openly and without feare of God, so that now he became shameles in oppressing, and cared not though God tooke notice of his wickednes, this is the qualitie of impudent Lyers.

Q. Is Nimrod *all one with* Belus, *of whom prophane histories make mention?*

A. Yes: for both are said to build *Babilon*: Secondly, both were mighty men and oppressors: thirdly, they are both said to liue about 200. yeeres after the flood in *Babylon*: fourthly, they were both the inuenters of idolatry: fifthly, as the histories acknowledge no king in *Babel* before *Ninus* but *Belus*, so the Scripture acknowledgeth none but *Nimrod*.

Q. Which are the foure cities that were subiect to Nimrod?

A. *Babel* the chiefest city of *Chaldea*, where *Nimrod* began the Tower. *Belus* his successor built the city which was amplified by *Semiramis* the wife of *Ninus*, and at last *Niniuie* being conquered, was reedified by *Nabuchadnezzar*. The secõd is *Erech* a city beyond *Euphrates*, otherwise called *Edessa* and *Hierapolis*. The third is *Accad*, otherwise called *Nisibis*,

Niſibis, a city vpon the riuer Tygris. The fourth is *Calneth* a city of great note as wee may ſee, *Amos* 6.2. this was called *Seleucia* and *Creſiphon*: in this towne the Parthian kings did vſe to winter, and theſe cities were built in *Chaldea* and *Meſopotamia* called here the land of *Shinar*, and *Mich.* 5. 6. the land of *Nimrod*.

Q. *Who was the builder of* Niniuie.

A. *Aſſur* the ſonne of *Sem*, who to auoide the crueltie of *Nimrod* left *Shinar*, and for his greater ſecuritie built *Niniuie*, which afterward was the chiefeſt citie of the *Aſſyrian Monarchie*, and here we muſt not thinke that *Aſſur* was a mightie hunter like *Nimrod*, in that he built a ſtrong citie; for hee did not build it to that intent, that *Nimrod* built *Babel*; but onely to ſecure himſelfe from the crueltie of *Nimrod*.

Q. *When was* Niniuie *built?*

A. Three hundred yeeres after the flood, and 2000. before *Chriſt*, about the time that *Abraham* was borne, by *Aſſur* whom the hiſtories call *Ninus*; this Citie was famous for the greatneſſe, beautie, and riches thereof; and for the preaching of *Ionas*. It did continue in great glorie for the ſpace of 1400. yeeres and more, till it was deſtroyed by

by *Nabuchadnezzar*, at this day *Niniuie* hath many goodly buildings and ſpatious ſtreets in it, compaſſed about with walles, the inhabitants thereof are for the moſt part *Neſtorians*.

Q. What other cities built Aſhur *beſides the great citie* Niniuie?

A. *Recoboth*, a citie by the riuer *Euphrates* mentioned alſo *Gen.* 36.37. *Chalah* the chiefeſt citie of the countrey *Calacina* in *Aſſyria Reſen*, the citie *Beſſera* alſo in *Aſſyria*.

Q. What ſonnes had Miſraijm?

A. He begate *Ludim*, or the *Lydians* mentioned. *Ier.* 46. 9. who inhabited the countrey of *Lydia* in *Aſia*-minor, famous for that rich King *Cræſus*, and the riuer *Pactolus*: ſecondly, *Anamim*, they did inhabite as it is thought the countrey *Pentapolis* in *Lybia*: thirdly, *Lehabim*, they poſſeſſed *Libia* in *Africa*: fourthly, *Naphtuhim*, they were the people Napatei in Æthiopia: fifthly, *Pathuſim*, they were the people *Pharuſij* in Africa beyond Mauritania, mentioned *Eſay* 11. *Ezech.* 29. ſixthly, *Caſluhim*, they inhabited the countrey *Caſiotis* in *Syria*, from them the *Philiſtims* came who poſſeſſed the land of *Canaan*. *Amos* 9.7. where they remained, not caſt out to the great griefe of the *Iſraelites*:

ſeauenthly,

ſeauenthly, *Caphtorim* a people called Cappadoces, who did deſtroy the *Philiſtims* and dwelt in their land. *Deut.*2.23. *Ier.*47.4.

Q. What poſteritie had Canaan ?

A. Of him came *Sidon* father of the *Sidonians*, hee built the citie *Sidon* in *Phenicia*, which was after allotted to the tribe of *Aſſer*: ſecondly, *Cheth* of him came the *Chethites*, or *Hittites*, who inhabited the places about Berſabæa, and of whom there were *Gyants*, their land onely is promiſed to the *Iſraelites*. *Ioſ.* 1.4. becauſe they were moſt afraid of them: thirdly, *Iebus* or the *Iebuſite*, he founded the Citie *Iebus*, which after was called *Salem*, and laſt of all *Ieruſalem*. *Iudg.* 19.10. *Gen.* 14. 18. they were not vtterly ſubdued by *Iſrael*, but continued till *Salomons* time, who made them Tributaries. 2. *Chron.* 8. 8. fourthly, the *Emorite* or *Amorites*, a people high as Ceders and ſtrong as Okes, *Amos* 2.9. whoſe King was *Og*, they were diſperſed into diuers parts of the land, for ſome of them poſſeſſed *Libanus*, ſome Mount *Galaad*, and others the hillie countrey of *Pharan*. Therefore the whole countrey beareth their name, *Gen.* 15. 16. when the Prophet would expreſſe the ſinnes of *Iſrael*, hee ſayes their father was an Amorite. *Ezech.* 16. 3.

fifthly,

fifthly, the *Gergasite* or *Gergasins*. *Matth.* 8. and *Gadarens*. *Luke* 8. sixthly, the *Hiuite* of whom came the *Gibeonites* whose liues were spared by *Iosua*. *Iosh.* 11. 19. seauenthly, the *Arkite* who dwelt in the citie of *Arce* in mount *Libanon*: eighthly, the *Sinite* or the people of *Sinai* mentioned by *Iosephus*, 1. *Antiq.* 6. ninthly, the *Aruadite*, from them a part of *Canaan* was called *Aruad*, mentioned in *Ezech.* 27. 8. tenthly, the *Zemarite*, they inhabited *Zemarim*, which after fel to the *Beniamites*. *Iosh.* 18. 22. eleuenthly, the *Hamathite* from whom two cities beare the name, the one is *Annochia*, which *Amos cap.* 6. calleth *Hamath Rabba*, or *Hamath* the great, once the Metrapolitan of *Syria*, the other is *Hamath* the lesse, called also *Epiphania* from *Antiochus Epiphanes*, this citie stood on the north side of the *Israelites* ground. So these are the eleuen nations that came of *Canaan*: in the 15. chapter of this booke, there are reckoned vp but ten, and *Deut.* 7. 1. *Act.* 13. 19. there are counted but seauen, for it seemeth that some were wasted or mixed confusedly with the rest, before the Israelites did possesse the land.

Q. Which were the borders of the land of Canaan?

A *Sidon*

A. *Sidon* on the North-weſt allotted to the tribe of *Aſer*. *Gaza* on the South-weſt, a citie which befell the tribe of *Iuda*. *Sodom* with the other cities that were deſtroyed. *Gen.* 19. on the South-eaſt, and theſe are the bounds of the whole land of *Canaan*. *Ioſhua* onely deſcribeth the Weſt part thereof. *Ioſh.* 13.3.

Q. Why is Sem *called the brother of* Iapheth *here, and not alſo of* Cham *?*

A. Some are called brethren by nature, as *Iacob* and *Eſau*, ſome by nation, as the *Iewes* were *Pauls* brethren, ſome by affinitie as Chriſt and his kinſ-folkes. *Matth.* 12. and ſome by religion and affection as all Chriſtians. Then *Iapheth* and *Sem* are called brethren, becauſe they were not onely ſo by nature, but alſo in affection. So *Simeon* and *Leui* brethren for their affection in euill. *Gen.* 49. Then though *Cham* by nature were *Sems* brother, yet *God* accounts him not ſo, becauſe he was not of his affection and religion, euen ſo wicked and prophane Chriſtians though they are accounted our brethren in the iudgement of the world, yet they are not ſo in the iudgement of God.

Q. Why is Sem *called the father of the ſons of* Heber *onely, ſeeing he had more ſonnes then* Heber *?*

A. As

A. As *Cham* is called the father of *Canaan* onely, becauſe his curſe was viſibly executed on him, ſo here *Sem* is called the father onely of *Hebers* ſonnes, becauſe his bleſsing was viſibly powred on them. *Gen.* 14.19. Secondly, becauſe they onely retained the faith and religion of *Sem*: thirdly, by this God will ſhow that *Sems* bleſsing did not belong to all his poſteritie, but onely to thoſe that retained his faith. Neither can we be partakers of the bleſsings of our Elder brother Chriſt, except we be followers of him, and holy as he is holy.

Q. Which are the ſonnes of Sem?

A. *Elam* of whom came the *Elamites*, ſo called from him, but afterwards *Perſians* from *Perſeus* their gouernour: ſecondly, *Aſſur*, father of the *Aſſyrians* who were enemies to *Iſrael*. *Aſſur* is alſo the name of a citie in *Iudea* built by *Salomon*: thirdly, *Arphaxad*, his genealogie and countrey are not ſpoken of in Scripture, but that he is the Father of *Chriſt*. *Luk.* 3. yet it is thought that *Chaſdin* or the *Chaldeans* are of him: fourthly *Lud*, of him came a people in Africa neere Æthiopia: this I know is contrarie to the receiued opinion, for this *Lud* is thought to be the father of the *Lydians* in Aſia, and *Lud* the

the ſonne of *Mizraim* is thought to bee the father of this people in Africa: but wee muſt not thinke that the world was ſo deuided among the ſonnes of *Noah*, as though *Sems* poſteritie did onely poſſeſſe *Aſia*. *Iapheths Europe*, and *Chams Africa* preciſely without entermingling, for as *Madai* thought *Iapheths* ſonne did inhabite *Media* in *Aſia*, and *Canaan* who came of *Cham* did poſſeſſe Paleſtina in *Aſia*; ſo why may not *Lud* though *Sems* ſonne inhabite *Lidia* in *Africa*: fifthly, *Aram* of whom came the *Syrians*, called *Aramites* from him, and their land *Aram* in the old teſtament, but *Syria* in the new; the chiefeſt citie of this land is *Damaſcus*.

Q. What ſonnes had Aram?

A. *Hus* whoſe ſonnes poſſeſſed the land of *Hus*: *Iobs* countrey, *Iob* 1.1. which was a part of *Idumea*. *Lam.*4. 21. ſecondly, *Chul* he inhabited *Armenia*: thirdly, *Gether* hee dwelt in Caria a countrey in *Aſia-Minor*, betweene *Licia* and *Ionia*: fourthly, *Maſh* whoſe poſteritie inhabited the hill *Maſius* aboue *Niſibus* and they were called *Maſiani*.

Q. What ſonnes had Arphaxad?

A. In the Hebrew text *Selah* is called his ſonne, but the Greeke hath *Cainan* which

Luke

Luke followeth in his 3. chapter, for there as also here in the Greeke *Selah* is called the sonne of *Cainan* and *Cainan* the sonne of *Arphaxad*; some thinke that *Selah* was the adopted sonne of *Cainan*, and the naturall sonne of *Arphaxad*, but it is like that *Luke* in a matter of so small moment would not disagree from the Greeke text, because it was in great account amongst the people: then according to the *Hebrew* text, *Selah* is the sonne of *Arphaxad* and father of *Heber*.

Q. What sonnes had Heber?

A. *Peleg*, in whose daies the earth was diuided, that is, the inhabitants of the earth who before were of one tongue, and one countrey, are now diuided into diuers tongues and regions, and therefore because when he was borne this diuision fell out, hee is called *Peleg*, which signifieth diuision: some thinke this name was giuen to him before he was borne by way of prophesie, but it is like hee had it from the euent that fell out when he was borne, neither is their opinion sound, who thinke this diuision to haue beene in the end of his dayes, which was in the 48. yeere of *Abrahams* age; and 38. yeeres after the death of *Ninus*, for at that time the world was repleniſhed with peo-

ple

ple, with diuers languages, Kings and kingdomes; and therefore this diuiſion was long before the laſt yeere of *Peleg*. His other ſon is *Ioktan*, who hath here 13. ſonnes reckoned, but becauſe they ſeated themſelues in remote and vnknowne regions beyond the *East-Indies* and fell away from the God of *Heber* to worſhip vnknowne Gods, therefore they are little mentioned in Gods word, and they doe yet remaine vnknowne to vs.

Q. What countries did Ophir *and* Hauilah *poſſeſſe?*

A. *Ophir* did poſſeſſe the land which from his name is called *Ophir*, doubtfull whether it be *Cephala* in Æthiopia, or *Cherſoneſus* in *India*, or *Peru* in *America*; but we know that *Salomons ſhippes* fetched ſtore of fine golde from this *Ophir*. 1. *Kings* 9. and 10. chapt. *Hauilah* did poſſeſſe *India*, as *Ioſephus* and *Hierome* doe affirme.

Q. What are Meſha *and* Sephar?

A. *Meſha* is a countrey in *India* where the ſonnes of *Iaktan* dwelt, ſo called as it is thought from *Aſaſh* the ſonne of *Aram*. *Sephar* is a hill in *India* alſo, and *Luther* conieꝯureth that this may be the hill *Ararat* or *Imanus*.

Q. Was there ſuch a diuiſion of nations be-

fore the flood, as now is after?

A. Before the flood their was a diuiſion amongſt men in reſpect of qualities, for then ſome were good, ſome bad, &c. Secondly, in reſpect of religion, for the poſteritie of *Seth*, who are therefore called the ſonnes of *God*, did onely worſhip the true God; but *Cains* poſteritie were Idolaters, or rather Athieſts. Thirdly, in reſpect of place. For *Cain* remooued from the place where he was, and dwelt on the Eaſt-ſide of *Eden*. *Gen.* 4. and there his poſteritie planted themſelues apart from *Seths* progenie, yet their was not ſo great a diuiſion before the flood as after; becauſe after the flood the world was diuided in diuers tongues and ſpeeches, ſects and religions, lawes and gouernments, townes and regions, arts and occupations, orders and degrees, &c. And in this we may ſee the prouidence of God. By whom and not by fortune theſe things come to paſſe: for it is he that hath made of one blood all nations of men, for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. *Act.* 17.26. Secondly, although amongſt vs there be many diuiſions in religion, in lawes, in ſpeech, &c. yet becauſe wee came all of one ſtocke,

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we ſhould all ſtudie to vnitie; for theſe diuiſions came of ſinne, but vnitie is more ancient, for it was from the beginning, before ſinne came into the world.

Queſtions on the eleuenth Chapter.

2. *WHat was that one ſpeech that was ſpoken before the confuſion of tongues?*

A. Not the Ægyptian tongue, as the Ægyptians, nor the Phrigian, as the Phrigians: nor the Syriac as *Theodoretus. queſt.* 59. in *Gen.* nor the Chaldee as *Philo lib. de confuſ. ling.* would haue: but the Hebrew. For the Syriac and Chaldee tongues, are but Dialects of the Hebrew. Secondly, the names that are mentioned in Scripture before the confuſion of tongues are Hebrew and ſignificant. Thirdly, there are many words which all other tongues haue borrowed from the Hebrew, as *Sac, Babel.* &c. Which doe teſtifie that this tongue is moſt auncient. Fourthly,

the moſt of the Fathers, and all the Recent writers are of this opinion.

Q. Did the Hebrew tongue remaine in vſe after the confuſion?

A. Yes, but onely in *Hebers* family, therefore it is called the Hebrew tongue: Yet all *Hebers* poſteritie did not vſe this tongue, but onely *Peleg* and *Reu*, and thoſe that were in the ſtraight line of whom Chriſt came, and it ſeemes in that this language was not changed; that *Heber* did not conſent to the building of Babel. This then is that tongue in which God ſpake and gaue his Oracles, both before and after the flood. It was ſpoken alſo by Angels, and by his owne people the Iewes; it did not proceede of ſinne, as other tongues, but was from the beginning euen in Paradiſe; it is that tongue that doth containe the miſteries of our ſaluation, and like enough it ſhall be that tongue which we ſhall ſpeake in heauen: yet though this tongue was not confuſed at the building of *Babel*, it was notwithſtanding confuſed in the captiuitie of *Babel*. And ſince that time Hebrew did ceaſe to bee in common vſe among the Iewes; and Syriac or mixed Hebrew came in place: ſo that the tongue which Chriſt and the Apoſtles vſed amongſt the Iewes, was not

not Hebrew but Syriac.

Q. Why did the people remoone from the Eaſt into the plaine of Shinar *?*

A. They remooued from the Eaſt, that is, from the hillie countrey of Armenia, where the Arke reſted, into the plaine of Shinar or Chaldea. Firſt, becauſe they were now exceedingly increaſed, and an 100. yeeres had beene pinned vp in that countrey, therefore now ſeeing all feare of the flood was gone, they thought good to diſcend to the plaine and inlarge their habitation. Secondly, becauſe the plaine was more fertile, pleaſant and commodious for them. Thirdly, becauſe their minds were not content with their preſent eſtate, therefore they begin to couet for more ground and a richer ſoyle; and this couetouſneſſe hath beene the cauſe of ſo many wants, tranſmigrations and confuſion of tongues?

Q. Of what matter did they build their Tower and Citie?

A. In ſtead of ſtone they vſed bricke, becauſe in that plaine countrey ſtones were ſcarce, and becauſe of the aboundance of clay they had matter enough to make bricke of. Secondly, in ſtead of mortar artificiall, they vſed naturall morter, or a kinde of ſlime

that was found in their pits & riuers, of the nature of brimſtone, which *Semiramis* did vſe for the building of *Babylon*; and here we may ſee their forwardneſſe in exhorting one another to this wicked worke. A ſhame for vs, who are not ſo earneſt to build vp the Church of Chriſt, the heauenly *Ieruſalem*, as they were to build vp their earthly *Babel*. Secondly, although they wanted matter, that is, ſtone and morter to build their Towre with, yet rather then they will giue ouer, they will make matter to themſelues, and in this we ſee the nature of the wicked, who will leaue nothing vn-attempted to bring to paſſe their wicked deſignes. *Audax omnia perpetigens humana ruit per vetitum nefas.* Thirdly, this ſinne is moſt fearefull; for it is intollerable pride againſt the Maieſtie of God; and it is not amongſt a few, but vniuerſall, and that ſo ſoone after the flood.

Q. Of what height did they intend to build their Towre?

A. It is *Hyperbolically* ſpoken here, that the top thereof may reach to heauen, as the cities of the *Anakims* are ſaid to be walled vp to heauen. *Deut.* 1.28. *Nabuchadnezzars* tree to reach vp to heauen. *Dan.* 4.18. *Capernaam* to be exalted to heauen. *Mat.* 11.23.

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That is exceeding high, for it is not like they were ſo fooliſh, as to thinke they were able to raiſe a towre to the heauen. For as *Philo* ſaith, the earth being the Center, cannot either in the whole or in the parts thereof, touch the heauen which is the circumference, and in reſpect of the huge diſtance betweene earth and heauen, though the whole earth ſhould be ſet on an heape, it could not reach to heauen; much leſſe a Tower; yet it is like they did reſolue to build it ſo high that the toppe thereof might exceede the higheſt mountaines; that ſo they might bee preſerued from the flood. And this counſell is thought to haue proceeded from wicked *Nimrod*, to whom the rude multitude gaue ſpeedie conſent, now how farre they proceeded in their worke, none is able to define: the Iewes haue idlely coniectured that it was 27. miles in height; but it is probably recorded, that in *Hieromes* time, ſome part of this huge building was yet extant.

Q. For what end did they build ſo high a Tower?

A. For two, the one to get a name, that is, to be made famous to poſteritie, or rather infamous, as he that burned the Temple of *Diana*. For ſuch is the deſire of glory in

man, that rather then hee will be buried in obliuion, hee will doe thoſe things that are moſt odious both in the ſight of God and man, that he may be ſpoken of after death: & this ſin is deriued from *Adam* to all mankind, for he deſired to be like vnto God, and wee doe all deſire that glory which is onely due to God. For this cauſe ſo many Piramides and Towers, Collaſſus and triumphant arches haue beene erected; yea whatſoeuer noble worke is done, yet amongſt men it is for this end: and what will not a man doe to immortalize his name. For, *Pulchrum eſt digito monſtrari, & dicier hic eſt*, but we ought rather to conſider what the *Prophet* ſaith. *Pſal.* 49. Man being in honour abideth not, he is like the beaſt that periſheth, like ſheepe they are laid in the graue, death ſhall feed on them, their beautie ſhall conſume in the graue from their dwelling, when hee dyeth, his glory ſhall not deſcend after him, &c. The other end why they build this Tower is, leaſt they beſcattered abroad: a feare which did ariſe from their guiltie conſciences, for the wicked flie when no man perſueth. *Prou.* 28. 1. Yet though this building of this Tower proceeded of pride, and the intent of the builders was to diſhonour God, and get themſelues a name, we muſt not for this con-

demne the building of Towers and Forts, which are for ornament and defence.

Q. What doth the Tower and Citie of Babel ſignifie?

A. As Ieruſalem is the type of Chriſts Church, ſo is *Babel* of the diuels Synagogue: and therefore as Chriſts Church and Satans Synagogue are contrary, ſo is Ieruſalem and *Babel*. Ieruſalem ſignifieth the viſion of peace becauſe the King thereof is the Prince of peace, & the ſubiects are at peace with God, with men, and with their owne conſciences. But *Babel* ſignifieth confuſion, for as there is nothing amongſt the wicked but diſorder and confuſion, ſo to them there is no peace. Secondly *Nimrod* out of his pride built *Babel* to glorifie himſelfe, but Chriſt by his humility builded the Church to glorifie his father. Thirdly *Babel* is built in a low plaine, for the wicked ſeeke thoſe things that are below; but Ieruſalem is a city built vpon a hill, for the conuerſation of the godly is in heauen. Fourthly *Babel* is built with bricke and ſlime, but Ieruſalem is built with gold and precious ſtones. *Reu.* 21. Fifthly, diuerſitie of tongues was a meanes to leaue off the building of *Babel*: but diuerſitie of tongues was a meanes to begin the building of Ieruſalem. *Act.* 2. Sixthly, the building of *Babel*

was the cauſe why the people were diſperſed and ſeparated, but the building of Ieruſalem is the cauſe why they are conioyned and vnited: ſeauenthly *Babel* is fallen and is found no more, for the memoriall of the wicked ſhall periſh, *Prou.*10.7. But Ieruſalem ſhall dwell from generation to generation, *Ioel.* 3.20.For they that truſt in the Lord ſhall be as Mount Sion,&c. *Pſal.*125.1. Eighthly *Babel* is the hold of euery fowle ſpirit, and a cage of euery hatefull bird,*Reu.*18. But Ieruſalem is that holy city comming downe from God out of heauen,*Reu.*21. Therefore let vs come out of *Babel,* leaſt we be partakers of her ſins,and receiue of her plagues,*Reu.*18.4.

Q. Did God deſcend locally from heauen to ſee the Tower?

A. No: but when he brings out ſome extraordinary effect of his power and prouidence,whether it be of iuſtice or mercy,he is ſaid to deſcend: ſo he deſcended to ſee *Sodom,Gen.*18.21. He deſcended to deliuer his people from Egypt, *Exod.*3.8.He deſcended on *Sinay,Exod.*19.11. So he is deſired to deſcend,*Pſal.*144.5. *Eſa.*64.1,&c.So here becauſe he would manifeſt the effect of his iuſtice in confounding their tongues and diſperſing of them, he is ſaid to deſcend, but if

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we ſay with many of the auncient fathers that Chriſt oftentimes did aſſume the forme of man before he had fully vnited it to himſelfe in the Virgins wombe, then we muſt alſo ſay that God heere did deſcend locally, though not as God, but as man. But howſoeuer here we ſee that God will not ſtrike till he deſcend and ſee their wickedneſſe: that is, make it be ſeene and openly knowne, both a notable example of patience, and an excellent preſident for iudges, who firſt muſt examine before they condemne.

Q. Why are the builders of the Tower called here the ſonnes of Adam ?

A. To put them in minde of their baſe originall, which was red earth, that their pride might be caſt downe, who being but duſt and aſhes, yet durſt attempt to build a Tower againſt the God of heauen their maker: ſecondly to teach vs and all poſterity, that we doe not arrogate any part of diuine honour to our ſelues, or attempt any thing againſt him, who may reduct vs to nothing; for hee is Almightie and we are but the ſonnes of *Adam*: therefore when wee doe forget our ſelues, he can drowne vs with *Pharaoh*, kill vs with *Senacharib*, turne vs into beaſts with *Nabuchadnezzar*, and reſolue our bodies into

to lice with *Herod:* thirdly, that we doe not too much admire and adore the Potentates of this world; for let their power bee neuer ſo great, yet they are but the ſonnes of *Adam*: therefore *Vide vnde es homo et erubeſce.*

Q. How is it vnderſtood that the people are one?

A. Not onely in place and ſpeech, but alſo in conſent and affection; and this vnion made them the more forward to begin that worke; ſo that they would not willingly be reſtrained from that which they had imagined to doe: and here we ſee that the wicked haue their vnity, but it is altogether againſt the Lord and againſt his annointed, *Pſal.2.* Therefore ſuch vnion cannot ſtand, and if the children of darkeneſſe bee at ſuch vnion amongſt themſelues, much more ſhould the children of light, who haue but one father, one mother, one head, one redeemer, one ſpirit, one word, one baptiſme, one bread which we eate, one cup which we drinke, one common enemy, and one hope of inheritance. Secondly we ſee their ſtedfaſt reſolution that they thinke nothing can reſtraine them from their building: ſo confident are the wicked in workes of darkeneſſe. Thirdly we ſee that

God

God is not idle, he notes and obſerues their doings, he that ſitteth in the heauens doth laugh them to ſcorne, *Pſal.* 2.

Q. How, and to whom did God ſpeake here, when he ſayes let vs goe downe?

A. Properly ſpeech belongs not to any thing but to man, who onely hath the inſtruments of ſpeech, yet there is an internall and mental ſpeech in ſpirits, which is nothing but the reaſoning and diſcourſing of the minde; and this ſpeech is imperfect in reſpect of man; for none vnderſtands what is in the minde of man but himſelfe; in Angels it is more perfect, for they vnderſtand one another by this mentall ſpeech; but in God it is moſt perfect, for after an incomprehenſible manner, he ſpeakes to himſelfe, and the three perſons in the glorious Trinity doe vnderſtand one another after that manner which we cannot conceiue, much leſſe expreſſe. Thē as our minds internally and ſpiritually can ſpeake to God although our tongues do not mooue, ſo can the Angels ſpeake to one another, ſo can God both to them and vs. In times paſt God ſpake ſo to the Prophets, and oftentimes by his Spirit he ſpeakes ſo to his Saints ſtill, yet God may be ſaid to ſpeake, when he frames audible voyces in the ayre,

as

as *Mat.* 3. Or when his Angels aſſuming mens bodies, doe ſpeake in his name, as often in Scripture and moſt excellently did hee ſpeake when his onely begotten Sonne did aſſume the whole nature of man. By this eſſentiall word he hath ſpoken to vs in theſe laſt dayes. Now becauſe the Father ſpeakes here to the Sonne and Holy Ghoſt, wee can neither define nor diuine how he ſpake; yet this we know, that he being eternall and incomprehenſible, did ſpeake after an eternall and incomprehenſible manner.

Q. To what end did God come downe?

A. To confound their language, for this was a ſpeedy way to ouerthrow their building, which he might haue done other waies, but this way he thought fitteſt: both becauſe it was a means to diſperſe them abroad, as alſo in that hee would haue this diuerſitie of ſpeech to be a teſtimony to all ages of their intolerable pride. And this confuſion of tongues did take away that vnion which was amongſt men, and hath beene the cauſe of hatred and contempt amongſt nations. Therefore when wee cannot vnderſtand one another, let vs call to minde the pride of theſe builders, for whoſe ſinne God hath laid this great labour on the ſonnes of men.

Q. Were

Q. Were their tongues ſo diuided that euery man who was there did ſpeake a particular language?

A. No: for ſo there had beene no ſociety amongſt men, if none could haue vnderſtood anothers ſpeech, and ſo the world could not haue beene repleniſhed with people: but it is probable according to the opinion of the Ancients, that their tongues were diuided according to the number of the families, ſo that euery family ſpake a language, which thoſe that were of another family could not vnderſtand. Now this confuſion of ſpeech is the third vniuerſall puniſhment with which he doth correct the world, for the firſt was mortality, denounced againſt *Adam* and his poſteritie: the ſecond was an vniuerſall flood: and this an vniuerſall confuſion of tongues; and that diuiſion of tongues is a great iudgement, we may ſee in the 55. *Pſal.* 10. where *Dauid* doth wiſh it againſt his enemies.

Q. What relation is there betweene this diuiſion of tongues, and that which was viſibly done vpon the Apoſtles?

A. This diuiſion was the puniſhment of pride, but that of the Apoſtles was the reward of their humility: ſecondly as this diuiſion

uision was a meanes to disperse men abroad and fill the world with inhabitants, so that diuision was a meanes to disperse the Apostles abroad, and fill the Church with Christians: thirdly in this diuision one speech was diuided amongst many men, but in that diuision many speeches were vnited in the mouth of one man: fourthly by this diuision the people were separated into diuers regions, by that diuision the people were vnited into one Church: fifthly in this diuision God comes downe in his wrath to punish these builders, but in that diuision the holy Ghost comes downe in mercy to comfort the Apostles.

Q. What did follow vpon this diuision of tongues?

A. They were scattered abroad vpon the face of all the earth; so then the euill is brought on them, which they sought to preuent: for that which the wicked feareth shall come vpon him. *Prou.* 10.24. Againe, as God came downe and dissolued this wicked communion, so Magistrates and Ministers must destroy the workes of the *Diuell*; and although they leaue off from building their Citie, yet about an 100. yeeres after it was repaired and amplified by *Semiramis*.

Q. Why

Q. *Why was this tower called* Babel?

A. It is ſo called not from *Belus*, but from *Balal*, that is confuſion, and this name God gaue it, to be a perpetual monument of their wicked attempt; and becauſe this name of *Babel* or confuſion, hath beene euer hatefull, let vs in all our actions ſhunne it; but eſpecially let the Church be free from it; and let all things there be done with order and decencie. Againe, let vs feare and tremble to attempt any thing againſt the God of heauen, for he is not farre from euery one of vs, he that planted the eare, ſhall he not heare? He that formed the eye, ſhall he not ſee. *Pſal.* 94. Truly the Lord looketh from heauen, he beholdeth all the ſonnes of men: he conſidereth all their workes. *Pſal.* 33. Yea hee knoweth the thoughts of man, that they are vanitie. *Pſal.* 94. Therefore as he came downe now to puniſh theſe builders, ſo he will come one day, but with the ſound of the trumpet and the Angels of heauen, there ſhall he render to euery man according to his workes.

Q. *Why are the generations of* Sem *ſet downe here?*

A. As in the fifth chapter of this booke *Moſes* rehearſeth ten *Patriarckes* from *Adam* to *Noah*; ſo in this he reckoneth tenne

from *Sem* to *Abraham*. Firſt, to let vs ſee that euen in theſe moſt corrupted times *God* hath his Church, although but ſmall, therefore we neede not doubt to call the Church Vniuerſall in reſpect of time, for it hath bin euen from the beginning, although not ſtill apparent in the eyes of men. Secondly, that we may know the age of the world, therfore to euery one of theſe names, the yeeres of their life are ſubioyned: for elſe we ſhould not haue knowne how much time was betweene the flood, and the making of the couenant with *Abraham*. Thirdly, that wee may know that *Chriſt* came of theſe fathers according to the fleſh. Fourthly, although many more deſcended of *Sem*, yet here they are not thought worthy to bee reckoned in Gods booke, becauſe they did not continue in the faith of *Sem*. Fifthly, although *Arphaxad* be here named, and in the tenth chapter, afrer *Elam* and *Aſſur*. Yet it followeth not that he is yonger then they (for ſo wee muſt grant that *Noah* had theſe three ſonnes in two yeeres, which is not needfull,) but *Arphaxad* is rather the elder: For the Scripture doth not obſerue the order of times in ſetting downe names.

Q. Whether ſhall we hold with the Hebrew

text,

text, that Selah *was the ſonne of* Arphaxad, *or with the* Greeke *which affirmeth that* Selah *was the ſonne of* Cainan, *and grand-childe of* Arphaxad?

A. Rather with the *Hebrew*, for that is the originall fountaine and of vndoubted veritie, the *Greeke* is but a tranſlation, and therefore the Tranſlators might haue miſtaken themſelues in putting in *Cainan*, between *Arphaxad* and *Selah*. Secondly, all the *Hebrew* coppies affirme that *Selah* was the ſon of *Arphaxad*, but all the *Greeke* coppies doe not affirme *Cainan* to bee *Arphaxads* ſonne, for there are ſome Greeke coppies, which in the 1. of *Chron.* 1. 18. Make no mention at all of *Cainan*, but onely haue αρπαξαδ ἐγέννησε τὸν σαλα *Arphaxad* begat *Selah*. Thirdly, although *Luke* chapt. 3. mention *Cainan*, yet ſome Greeke coppies there are which in that place doe not at all mention *Cainan*, as *Beza* witneſſeth in his *annot.* vpon *Luc. cap.* 3. Fourthly, the putting in of *Cainan* here, hath for the moſt part changed the time of each fathers procreation in the *Greeke*, leaſt the *Gentiles* (as it is thought) for whom the Bible was tranſlated firſt, ſhould know their true genealogie.

Q. *How many yeeres liued* Sem, *after hee*

begat Arphaxad?

A. Fiue hundred yeares, euen till *Iſaac* was fiftie yeares old, and ſo he ſaw ten generations after him, before he dyed. Then true it is, that he who honoureth his father, &c. his dayes ſhall be long in the land, &c. And although good *Sem* was vexed to ſee not only others, but alſo his owne poſterity fall to idolatry, yet he is comforted before he dyeth to ſee the Church renued again in *Abraham* and *Iſac*, and no leſſe comfort was it for *Abraham* and his ſonne to enioy the ſociety of old *Sem*, who ſaw the firſt world, the flood, the building of *Babel*, who queſtionleſſe did inſtruct them with the knowledge of the true God, and of thoſe things which he had both receiued of his father *Noah*, and which hee had ſeene by his owne experience.

Q. What ſonnes had Terah?

A. *Abraham*, *Nachor*, and *Haran*, where *Abraham* though youngeſt is firſt placed for honour and dignities ſake, as before, *Sem* is put before his elder brethren. Secondly, *Abraham* is not onely mentioned here, but alſo *Nachor* and *Haran*, for the better vnderſtanding of the hiſtory of *Lot* the ſonne of *Haran*, and of *Rebeccah Iſaacks* wife who was of *Nachors* houſe.

Q. How

Q. How doe we know that Abraham *was the youngeſt of theſe three?*

A. Becauſe he was borne when his father *Terah* was a hundred thirty yeares old, for *Terah* dyed two hundred fiue yeares olde, verſ. 32. of this cap. Then *Abraham* departed from *Charran* 75. yeeres olde. *Gen.* 12. 4. therefore if *Abram* was 75. yeeres old at the death of his father, it is manifeſt that he was borne the 130. yeere of his fathers age, and ſo conſequently he was yonger then *Nachor* and *Haran* who were borne before this time: for *Milcah Nachors* wife was the daughter of *Haran. verſe* 29. therefore queſtionleſſe *Haran* was the eldeſt. Againe *Haran* died before his father. *verſe* 28. If then he died and had a daughter who was married before *Abraham* was 75. yeeres old, then doubtleſſe he was the eldeſt, if then *Abraham* was borne when *Terah* was 130. yeeres old, *Haran* muſt needs be borne when *Terah* was 70. For at that time he begate, that is, he began to beget children. *verſe* 26. Therefore by this alſo we may gather that *Nachor* was elder then *Abraham.*

Q. What ſhall we ſay to the Hebrewes: *who hold that* Abrahams *age of* 75. *yeeres, is not counted from his birth, but from his departure*

from Vr *of* Chaldea?

A. If this were true, that *Abraham* was borne when his father was 70. yeeres old, we muſt admit that hee was 135. yeeres olde, when hee departed from *Charran*; which is contrarie to *Gen.* 12.4. Againe, by this ſupputation it would follow that *Iſaac* was born 35. yeeres before *Abraham* came to *Canaan*; for *Abraham* was 100. yeeres old when *Iſaac* was borne. *Gen.* 21. But that is falſe, for *Iſaac* was borne in *Canaan*. Yea if this fiction of the *Hebrewes* were true, wee muſt be forced againſt the Scripture to admit that *Abraham* was 160. yeere old when *Iſaac* was borne, and that he liued 100. yeeres, whereas he liued but 175. *Gen.* 25. Neither neede we with *Auguſtine*, *Queſt.* 25. in *Gen.* That *Abraham* came twice to *Canaan*, once when his father was liuing, and then hee remained there 60. yeeres, and another time after his death; for the Scripture both here, and *Act.* 7. Mentions onely of once comming to *Canaan*, and that after his fathers death.

Q. What ſignifieth Vr *of the Chaldees here?*

A. It may either ſignifie fire properly, and ſo the *Hebrews* think that *Haran* died in the fire, but that *Abraham* was wonderfully deliuered from thence, which ſauours of a fable

ble becauſe neither mentioned by *Moſes*, nor *Paul. Heb.* 11. Neither by *Ioſephus* nor *Philo*, who haue written much of *Abraham*. Secondly, This *Ur* may ſignifie metaphorically, perſecution and affliction; which often in Scripture is called fire, as *Pſal.* 66. 12. *Lam.* 1. 13. And ſo *Abraham* was deliuered from the afflictions of the Chaldees. Thirdly, it may be here the name of a Citie, as the *Chaldee* paraphraſe taketh it; or a countrey as the Greeke tranſlateth it, and this is moſt proper: then *Vr* was a Citie or Countrey in *Chaldea*, ſo called either from the fire which they ſaw come from heauen vpon the fathers ſacrifices, or elſe from the ſacred fire which was kept there, for fire was holy amongſt the *Gentiles*, eſpecially amongſt the *Chaldeans*, *Perſians* and *Romans*, or it might haue beene called ſo, becauſe it ſtood in a low place or valley, which the *Hebrews* call *Vr*. In this countrey then or Citie *Haran* died, before his father, that is, his father being yet aliue, and from hence *Terah* tooke *Abraham*, *Lot*, and *Sarai*, to goe to *Canaan*.

Q. Was Sarai Abrahams *halfe ſiſter, by his father* Terah, *and not by his mother, as thinketh* Clem. Alexand. lib. 2. Strom.

A. No, but ſhe was the daughter of *Haran*,

and ſiſter to *Lot* and *Milcha*, which *Milcha* was grand-mother to *Rebecca Iſaaks* wife. *Gen.* 22.20,23. Then though properly ſhee was his brothers daughter, yet ſhee is called his ſiſter. *Gen.* 20. 12. As *Lot* is called his brother. *Gen* 13. 8. For the *Hebrewes* vſe to call their kinsfolkes brethren and ſiſters; and though properly ſhee be *Terahs* grand-childe, yet according to the Scripture phraſe, ſhee may be called his daughter. For grand-fathers, are called fathers in Scripture, as *Iacob* calleth *Abraham* his father. *Gen.* 48. 15. 16. Shee was then *Abrahams* ſiſter, that is, his brother *Harans* daughter by the ſame father *Terah*; but not by the ſame Mother, for *Haran* was *Terahs* ſonne, by an other woman: ſo that he was but halfe brother to *Abraham*. Here then we ſee how carefull *Abraham* is now, and other fathers here after, to take them wiues of their owne kindred, and not ſtrangers being Idolaters, and this they did, when as yet there was no poſitiue law, to forbid them, as afterward it was commanded by *Moſes*. *Deut* 7.3.

Q. *What was* Iſcah, *whom* Moſes *calleth the daughter of* Haran?

A. This *Iscah* is no other woman but *Sarai*, for els it had beene impertinent to haue ſpoken

ſpoken of her in this place, the ſignification alſo of the word ſo much importeth. For both *Iſchai* and *Sarai* ſignifie the ſame thing: to witte, principality or rule. Then *Sarai* we ſee had two names, as many other in the Scripture, and though *Abraham* marryed her being his mothers daughter, yet we muſt not thinke that marriage vnlawfull in him, for it was not exhibited by law, yea after the law we ſee it was in vſe, by the practiſe of *Othniel*, for he marryed with *Achſah* the daughter of his brother *Caleb. Iudg.* 1.13. Yet although this marriage was not vnlawfull in *Abraham* and *Othniel*, becauſe it was permitted them, being extraordinary perſons, wee muſt not put it in practiſe, for many things were lawfull to them which to vs are vnlawfull. And though *Moſes* doth not expreſly forbid it, yet by analogy and conſequence it ſeemeth to forbid ſuch kind of marriage. *Moſes Lev.* 18. doth not in expreſſe tearmes forbid the grand-child to mary with the grand-mother; or with the wife of his grand-father, or a man to marry with his mothers brothers wife, and yet theſe marriages by proportion are vnlawfull. *Moſes* onely there ſets downe expreſly a few vnlawfull marriages, that by thoſe wee may iudge of the reſt that are vn-

lawfull

lawfull in ſuch diſtances.

Q. Why is there mention made here of Saries *barrenneſſe?*

A. To put vs in minde of the wonderfull birth of *Iſaac*, that ſo we may the more admire the power of God. Secondly, to make a way for the ſubſequent hiſtory of *Iſaacks* birth; & in this we may conſider the ſtate of the Church. For as God out of barren *Sarai* brought out *Iſaca*, ſo he did out of her, as out of a dry ſtock procreate his church: therfore when the Church ſeemeth to vs as it were vtterly loſt, let vs not deſpaire, for God of ſtones can raiſe children to *Abraham*, *Mat.* 3. When we doubt, then let vs looke vnto *Abraham* our father, and vnto *Sarah* that bare vs, *Eſa.* 51.2.

Q. Was Terah *the cauſe why* Abraham *tooke his iourney to* Cainan *?*

A. No: but *Abraham* was rather the cauſe that mooued *Terah*, for the calling did eſpecially belong to *Abraham*, *Gen.* 12.1. Therefore his faith is particularly commended, *Heb.* 11.8. And though *Abraham* acquainted his father with Gods oracle, and ſo vnder God mooued him to goe, yet becauſe *Terah* was his father, this honour is giuen to him, that he is ſaid to take *Abraham*, &c. from

Chaldea.

Chaldea. Secondly, in that *Abraham* went with his father and kindred. Wee learne what was his loue to their good, and what our care and loue ſhould be to our friends, in drawing them from *Chaldea*, that is from the world. But as *Abraham* was reſolued if they had not gone, to haue forſaken them: So muſt we forſake parents, friends, country, yea all we haue, to follow Chriſt. Thirdly, theſe fathers before they departed from *Chaldea* were Idolaters, as we may ſee, *Joſua* 24.2. And in them we may behold what wee are before our calling, euen the children of wrath. Fourthly, in that not onely *Abraham*, but the reſt alſo went out from *Vr*. Wee ſee that this was no fire but the name of a city, for if they had all beene ſaued from the fire, the Scripture had aſcribed it to the power of God, which it doth not, as we ſee afterwards it doth, ſpeaking of the three children in the fierie furnace. Fifthly, *Sarah* here is called *Terahs* daughter in law, therefore ſhe could not be his own daughter. Sixthly, *Sarah* is called here *Abrahams* wife, therefore could not be his ſiſter, for ſuch a marriage were altogether vnlawfull.

Q. Whether went Nachor *with* Abraham *and the reſt of his kindred from* Vr, *or not?*

A. If

A. If he had gone with them, he had been heere named, as well as the reſt, therefore it ſeemes he ſtayed behind and would not leaue his Idolatrous country. In whom we ſee the nature of the wicked who cannot be perſwaded to leaue the world; and though he went not at this time, yet afterwards being either troubled in his conſcience, or els baniſhed from that place as *Auguſtine* thinketh, *lib. 16. de ciuit. dei. cap. 13.* Hee departed from thence, but went no further then *Meſopotamia*, for hee dwelt in *Nachor. Gen. 24. 10.*

Q. *Why did* Abraham *and the reſt of his company ſtay at* Charran, *and went not immediately to* Canaan ?

A. Becauſe his father being old not able to trauell ſo farre as *Canaan*; therefore hee was driuen to ſtay there with his old father till he dyed, but after his father was dead, he remooued from thence to *Canaan Act. 7. 4.* In *Nachor*, *Terah* and *Abraham* wee may ſee the threefold eſtate of men; ſome like *Nachor* remaine in *Chaldea*, and will not forſake the vanity of this world. Others againe are like *Terah* who in their iourney from *Chaldea* to *Canaan*, from the dominion of Satan and power of ſinne to the kingdome of grace, ſtay in the middle way, and ſo dieth,

but

but the third ſort are thoſe true Chriſtians, who with *Abraham* doe not ſtay in *Chaldea*; or if they doe, it is but a ſhort while, but runne on with patience the race that is ſet before them. Let vs then with *Abraham* walke towards *Canaan* while wee haue the light, leaſt darkeneſſe come vpon vs, *Ioh.* 12. 35. I meane that darkeneſſe of death where the light is as darkeneſſe, *Iob* 10.22. For hee that goeth to the land of darkeneſſe, that is to the graue ſhall come vp no more, *Iob* 7.9.

Queſtions on the twelfth Chapter.

Q. *IN that God doth call* Abraham *particularly from* Chaldea, *doth it follow that there was more excellency and worth in him then in the reſt?*

A. No: for before our calling we are all by nature the children of wrath. *Abraham* was an Idolater, as well as the reſt of his kindred, *Ioſ.* 24. 2. For how could hee elſe chuſe,

chuſe, beeing borne of Idolatrous parents; and bred amongſt an idolatrous people, and wanting the meanes to know the true worſhip of God, till God himſelfe did wonderfully call him. Yea if he had beene free from ſuperſtition, wherein had the mercy of God appeared in calling him? then *Abraham* being in the ſame eſtate of miſery that others were, is the more bound to God for his mercifull calling: for it was of his meere loue that he called both him and his ſeed, becauſe he loued their fathers, therefore hee choſe their ſeed after them, ſaith *Moſes*, *Deut.* 4. 37. And as God called *Abraham* from *Chaldea*, ſo doth he call vs from the power of Satan, not becauſe of our foreſeene merits, but becauſe it was his pleaſure, for it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, *Rom.* 9.16.

Q. How and to what end was Abraham *called?*

A. He was called effectually, for he is not of the number of thoſe who are called but not choſen. *Mat.* 20.22. But of theſe who called in time, predeſtinated before time, and ſhall be glorified after time, *Rom.* 8.30. Secondly, he was called not by violence, as *Paul*, nor by affliction, as oftentimes the Iſraelites were,

nor

nor by preſent benefits, as thoſe who were healed by Chriſt and the Apoſtles, nor by working of miracles as many in the Goſpell, but by the bare word of God, *Get thee out of thy country, &c.* Thirdly, hee was called not becauſe of his fore-ſeene faith, much leſſe becauſe of his fore-ſeene merits, for both theſe follow calling; *Non præcedunt iuſtificandum, ſed ſequuntur iuſtificatum.* But hee called him, becauſe it was the good pleaſure of his will, *Epheſ.* 1.5. Fourthly, he is not called onely to a priuate office or function, as *Saul* was to the kingdome, and *Iudas* to the Apoſtleſhip, and neither of them to grace: but he was called both to bee a Father and Prince on his people, as alſo to be a member of that City which he looked for; whoſe builder and maker is God, *Heb.* 11.10. Fifthly, he is not called as he was, who firſt deſired to bury his father. But as *Peter* and *Andrew*, *Iames* and *Iohn* were, who leauing their ſhips, their fathers and their nets followed Chriſt, *Mat.* 4. So *Abraham* departed as the Lord had ſpoken.

Q. How often did God appeare to Abraham?

A. Nine times. Firſt, now in *Chaldea*, where he is bid leaue his country. Secondly, when

when he came to *Canaan*, then God promiſed to giue his ſeed that land, *Gen.* 12.7. Thirdly, when hee departed from Egypt to *Canaan*; being ſeparated from *Lot*, then the Lord promiſed to him and to his ſeed the land of *Canaan*, *Gen.* 13. 14. Fourthly, in a viſion, when God promiſed to multiply his poſterity, as the ſtarres, *Gen.* 15. 1. Fifthly, when *Abraham* was 99. yeares old, then he changed his name from *Abram* to *Abraham*, and inſtituted circumciſion the ſeale of the couenant, *Gen.* 17. 1. Sixthly, in the plaine of *Mamre*, ſetting in his tent dore, then hee receiued the three Angels, *Gen.* 18. 1. Seauenthly, when he was commanded to caſt out *Iſhmael*, *Gen.* 21. 12. Eighthly, when hee was commanded to ſacrifice his ſonne *Iſaac*, *Gen.* 21. 1. Ninthly, when hee ſtayed him from offering of his ſonne, *Gen.* 22. 11. And by all theſe apparitions wee may ſee how highly God did account of his ſeruant *Abraham*, and how happy and honourable they are whom God loueth, although they are contemptible to the world. Secondly, God appeared oftentimes to *Abraham*, and ſo hee doth ſtill to his Saints, although not after that manner, that hee did to *Abraham*, yet in his ſpirit hee is with vs to the end of the world.

Q. How

Q. How did God appeare to Abraham *and the* Prophets?

A. Here it is not expreſſed how God appeared or ſpake, but we know that God hath beene both ſeene and heard of his people, not in regard of his eſſence, which is moſt ſimple, free from accidents, infinite, incomprehenſible, neyther muſt we imagine with the Anthropomorphits, that God hath a body and members by which he is made viſible, for no man hath ſeene God at any time, *Ioh.* 1. No man can ſee him and liue, *Exod.* 33. No: in the kingdome of heauen wee ſhall not ſee his eſſence with our bodily eyes. We may ſee him with the eies of our minds as the Angels doe now, for we ſhall be like to them. Yet we ſhall ſee him perfectly with our bodily eyes, but in the perſon of his Son our mediator; for the godhead dwelleth bodily in him; then neither *Abraham* nor any Prophet hath ſeene or heard God in himſelfe, but onely they haue enioyed his preſents in externall ſignes, as *Moſes* in the fierie buſh, the Iſraelites in the cloud and fire, in ſmoake and voices, thunders and lightnings, the Prieſts in the mercy ſeat, in the Arke, in *Vrim* and *Thummim*. The Prophets ſometimes in the ſhape of a man, ſometime they did inioy him without any externall ſigne, immediately by

his ſpirit working vpon the vnderſtanding and will, and they haue ſeene him ſometimes by dreames, ſometimes awaking, ſometimes in a trance, as his Maieſtie thought good, but there neuer was, nor is, nor ſhal be a more excellent way to ſee him, then in his ſonne Ieſus. For hee that hath ſeene him, hath ſeene the Father. *Ioh.* 14. Then we know not how he appeared and ſpake to *Abraham*, it is ſufficient for vs to know that hee appeared in ſome externall image. *Quam voluntas eligit non quam natura creauit. Ambroſ.*

Q. Why doth God command Abraham *to leaue his countrey?*

A. Becauſe he will trie his faith and obedience. Secondly, becauſe he will weane him by degrees from the loue of the world. Thirdly, becauſe hee will haue him to bee a Preacher amongſt the Cananites, to ſhew them the knowledge of the true God. That he may winne ſome to ſaluation; and make the obſtinate inexcuſable. Fourthly, that he may take poſſeſsion of that land in the name of his poſteritie. Fifthly, that hee may flee from the Societie of the Idolatrous Chaldeans, and ſhunne all thoſe that were hinderers to him in Gods ſeruice; eſpecially his friends and acquaintance. Sixthly, to teach vs what we ſhould doe, when wee are called; euen

leaue

leaue our owne countrey, kindred and fathers houſe, that is, the world, our ſinnes which are ſo deere vnto vs, and the dominion of Satan, that we may follow Chriſt to the heauenly Canaan. Seauenthly, that Gods power might appeare the more, in defending *Abraham*, in preſeruing and multiplying his poſteritie, amongſt the midſt of their enemies in a ſtrange land, and at laſt giuing them the full poſſeſsion of it, then for theſe reaſons *Abraham* forſooke his countrey, friends and acquaintance, which was hard for fleſh and blood to doe, yet by faith hee went out, not knowing whither hee went. *Heb.* 11. 8.

Q. Is it lawfull then for vs to forſake our countries and friends, if they hinder vs in Gods ſeruice?

A. Yes, for if we preferre father or mother, or any thing to Chriſt, we are not worthy of him, for this cauſe therefore *Abraham*, *Iſaac*, and *Iacob*, ſoiourned in the land of promiſe, as in a ſtrange countrey. *Heb.* 11. 9. *Lot* forſooke Sodome, the Iſraelites Ægypt; *Moſes* refuſed to be called the ſonne of *Pharaohs* daughter. *Heb.* 11. 24. *Elias* and *Iohn* Baptiſt liued in the wilderneſſe. Chriſt alſo did retire himſelfe commonly to the ſhippe, the mount and the deſert: the Diſci-

ples forſooke all and followed Chriſt. *Math.* 18. 28. And many holy men in the Primitiue Church, of whom the world was not worthie, as th'Apoſtle ſaith, wandred in deſerts and mountaines, in dennes and caues of the earth. *Heb.* 11. 38. And truly as the ſocietie of the wicked, hinders the ſeruice of God, ſo nothing fitter to aduance it, then a priuate life, free from the multitude. Amongſt whom we both ſee and here theſe things, which doe not bring vs to God, but drawes vs from him; yet here I doe not commend the idle life of the Monkes, which is vndertaken more for ſuperſtition then religion, for the belly then the ſoule, amongſt whom for the part: gluttonie; couetouſneſſe and intemperance doe reigne, inſtead of ſobrietie, meekeneſſe and continencie, as *Helias Abbas* did complaine, although I finde nothing in that kinde of life contrarie to true Chriſtianitie, if ſo be it were purged from errour and ſuperſtition, and corrected according to the patterne of that life, embraced by the Primitiue Church, and ſo highly commended by the fathers. For indeede their Monaſteries were the ſeed-plots and ſeminaries of the Church, and free from theſe errors and abuſes, which now adaies haue filled our Monaſteries. Now, though *Abraham* left his countrey,

countrey, yet this muſt not be a preſident for vs vpon euery occaſion, to forſake our countrey and friends, or to thinke that God can onely be ſerued abroad and not at home, truly many holy men, who neuer forſooke their countrey and friends, haue ſerued God ſincerely. And it was the praiſe of *Noah*, that he was righteous before God, in that wicked generation wherein he liued. But if wee ſee that wee cannot liue amongſt our friends without indangering our ſaluation, let vs rather looſe and forſake all, then looſe our ſoules.

Q. In what countrey was Abraham *now when* God *called him?*

A. Not in Meſopotamia, or in the way betweene *Chaldea* and *Charran*, as *Auguſtine* thinketh, *lib. de ciuit. Dei.* 16. *cap.* 15. For hee is called out of his countrey, which is not Meſopotamia, though S. *Steuen* ſaith, that he was in Meſopotamia, but there he calleth all the countrey beyond *Euphrates*, *Chaldea*, *Syria*, *Babylonia* by this name. Secondly, nor in *Charran*, for this was not his countrey, and to ſay that hee was twice called, once in *Chaldea*, for that was his countrey, and from *Vr* in *Chaldea* he was called. *Gen.* 15. 7. Then to thinke that he was commanded to leaue

his countrey, after that he had left it already is ridiculous, neither muſt we thinke that either *Meſopotamia* ſtrictly taken, or *Charran*, could be *Abrahams* countrey, ſeeing hee did but ſoiourne there but a while like a ſtranger, his minde in the meane time being ſtill in *Charran*.

Q. How did Abraham *leaue his kindred, ſeeing they went with him?*

A. Of all his kindred, none went to *Canaan* with him but *Lot* his brothers ſonne, for *Terah* died in the way of *Charran*, *Nachor* went not from *Chaldea*. Secondly, ſuppoſe his father went with him to *Charran*, either becauſe he hated the Chaldeans Idolatrie, or elſe becauſe hee would not looſe the ſocietie of his ſonne *Abraham*. Yet *Abraham* was ſo diſpoſed and reſolued, that although his father had not gone, or if he had laboured to diſwade him, yet he would haue gone whether the Lord did call him. And in this hee ſheweth a ſingular faith and obedience, both in that he was ſo reſolute to goe, howſoeuer his friends were diſpoſed, as that hee would leaue a certaintie for incertainties, his owne friends and countrey, for a land hee knew not: for although in the former chapter *Moſes* nameth *Canaan*. Yet it doth not

follow,

ſollow, that *Abraham* as yet, knew that hee was to goe thither, for *Moſes* of himſelfe doth name it by the figure *Prolepſis*.

Q. What are the bleſſings that God doth promiſe to Abraham ?

A. Firſt, that hee would make of him a great nation, which hee performed in his children by *Agar*, but more wonderfully in the Iſraelites by *Sarah*, being old and barren, but aboue all in the ſpirituall Iſraelites. For hee is the father of all them that beleeue. *Rom.* 4. 11. Secondly, That hee will bleſſe him, and ſo he did in earthly things. For he was very rich in cattell, in ſiluer and golde, *Gen.* 13. 2. and 24, 25. But ſpecially in ſpirituall things. *Gal.* 3. 14. *Eph.* 1. 3. Yea in all things God bleſſed *Abraham*. *Gen.* 24. 1. Thirdly, he will make his name great; (not as the Hebrewes thinke by putting to the letter (He) and of *Abram*, making it *Abraham*, for this coniecture is ridiculous) but he will make his fame and perſon glorious. For the name is often taken for the perſon it ſelf, as thou haſt a few names in Sardis, that is, a few perſons. *Reu.* 3. 4. And Gods name is in Scripture taken for himſelfe, then *Abraham* was great and famous, for his faith and obedience, for Gods care to him for many bleſ-

ſings he had of God, in his ſonne *Iſaac*, in barren *Sarah*, in his poſteritie the Iſraelites, in the faithfull, whoſe father hee is; in that God calleth himſelfe, the God of *Abraham*. But ſpecially in that Chriſt came of *Abraham* according to the fleſh, ſo then *Abrahams* name ſhall bee ſo great, that hee ſhall bee a bleſsing to others. Fourthly, hee will bleſſe them that bleſſeth him, and curſe them that curſe him; ſo *Lot* and *Iſmael* were bleſſed for his cauſe; *Pharaoh* was plagued, the foure Kings ouerthrowne, and *Abimelec* terrified for his ſake; but this curſing and bleſsing hath beene alwaies ſeene executed vpon the friends and enemies of the Church; the Babylonian, Perſian, Grecian, Romane Monarchies, haue beene curſed for curſing her. But the mid-wiues in Ægypt, the whoore *Rachab*, the widdow of Serepta, and many others haue beene bleſſed for bleſsing her. Fifthly, in him all the families of the earth ſhall be bleſſed, that is in his ſeed. *Gen.* 22. 18. Which the Apoſtle expoundeth of Chriſt. *Gal.* 3. 16. For the bleſsing of God is come to the Gentiles through Ieſus Chriſt. *Gal.* 3. 14. God hath ſent Chriſt to bleſſe vs, in turning euery one of vs from our iniquities. *Act.* 3. 26. Yea in Chriſt God hath bleſſed vs, with

all

all ſpirituall bleſsings, &c. *Eph.* 1.3. Heere then we ſee how bountifull God is to *Abraham* for his imperfect obedience, thus hee deales with his Saints, for braſſe hee brings gold, and for iron, ſiluer, and for wood braſſe, and for ſtones iron, &c. *Iſay* 60.17. And wee muſt obſerue, that from the promiſe to the law are foure hundred thirty yeares, *Gal.* 3. 17. And all this while the Iſraelites dwelt as ſtrangers in Egypt, *Exod.* 12.40. Yet not in Egypt onely, but ſome part they ſpent in *Canaan*, and becauſe they did ſpend the moſt part of it in Egypt, therfore *Moſes* only mentioneth Egypt.

Q. How old was Abraham *when he went from* Charran?

A. Seauenty fiue yeares olde, and in this he deſerueth ſingular commendations, that although now he was old and feeble, yet hee would not deſceſt from going his iourney. Secondly, in that he went as the Lord ſpake vnto him, we doe learne how to guide our actions, for this is true piety, to vndertake nothing, but what God hath commanded, and to doe it no other wayes, then as hee hath commaunded; this is onely true obedience, which God more regardeth then ſacrifice, 1. *Sam.* 15.22. Thirdly, in that *Lot* went with him,

him, we may see what his affection was to true religion, who beeing but a youth, and hauing *Nachor* in *Chaldea* his vncle, who like enough did diswade him from going, yet hee had rather goe with *Abraham* although hee knew not whether, then to remaine amongst idolatrous companie.

Q. What company tooke Abraham *with him to* Canaan?

A. *Sarai* his wife, a notable president for women, who should not with *Lots* wife look backe to Sodom when they are called, nor hinder their husbands from going to the wedding feast as she in the Gospell, *Luk.* 14. 20. Nor infect their husbands with idolatry, as *Salomons* wife, nor deceiue them with flattering words, as *Sampsons* wife, nor induce them to breake Gods commandement as *Eue*; nor desire them to curse God as *Iobs* wife, but rather let them imitate *Sarai*, *Rebeccah*, *Lia*, *Rachel*, *Debora*, *Ruth*, *Abigal*, the Queene of *Seba*, the widow of *Serepta*, the blessed Virgin *Mary*, the widdow *Anna*, *Elizabeth*, *Lydia*, the women in the Gospell who ministred to Christ, who accompanyed him to the crosse, and did visite him in the graue, and many other holy women mentioned in Scripture, in whose liues they may see a pat-

a patterne of deuotion to God, loue to their husbands, faith, wiſedome, patience, charity, and many other excellent vertues. Secondly, he tooke *Lot* his brothers ſonne, a notable young man, whom the young men of this age ſhould imitate, who are ſo farre from following *Abraham* for religions ſake to a ſtrange countrey, that they will neither follow the holy life of the Saints, nor the counſell of their preachers in their owne country. Thirdly, he tooke all the ſoules, that is, thoſe perſons or ſeruants, whom he and *Lot* had gotten in their poſſeſſions, in *Charran*, where wee may ſee that *Abraham* was no baſe fellow, but a man of might, for hee had many ſeruants, euen 318. trained ſouldiers, *Gen.* 14. Againe, here we ſee his care to their ſoules, who would bring them with him, a patterne for maſters, who muſt be carefull to procure the weale of their ſeruants ſoules, and in that, they went with him, wee haue here an example for ſeruants, who ſhould bee ready to follow their maſters in goodneſſe.

Q. Did Abraham *well in taking with him to* Canaan, *all the ſubſtance that he had gathered?*

A. Yes: for God would neyther haue him begge, nor bee burdenſome to thoſe amongſt

mongſt whom he was to dwell, our calling then doth not hinder the lawfull vſe of riches lawfully gotten; for thoſe that were called by the Apoſtles, did not altogether leaue their poſſeſsions, but ſold them as well for the vſe of others as for their owne, *Act.* 2. and *Abraham* as all the Saints may lawfully poſſeſſe riches, for they are the gifts of God, the effects of Gods bleſsings, and the inſtruments of learning, vertue and almes, yet we muſt take heed, that our riches bee not vnlawfully gotten. Secondly, they be not abuſed to luxurie and pride. Thirdly, that we doe not put our confidence in them. Fourthly, that wee doe not hide them, with that vnprofitable ſeruant, when we ſhould vſe them to the comfott of our ſelues and poore brethren. Fifthly, that we doe ſtill acknowledge God to be the Authour and giuer of them. Sixthly, that whenſoeuer occaſion ſerueth, we be ready to leaue them, if God doe ſo require of vs for the greater aduancement of his glory and true religion, and ſo it is to be vnderſtood that the Apoſtles forſook all, and they are promiſed to be highly rewarded, who leaueth theſe things for Chriſts ſake. *Mat.* 19.

Q. *How farre trauelled* Abraham *through*

the

the land?

A. To the place where *Sichem* afterward was built, a city in the tribe of *Manaſſes*, belonging to the prieſts and not farre from the hils *Hebal* and *Garizim*, where the Iſraelites heard the bleſsings pronounced, *Deut.* 27. 12. This place in *Abrahams* time was called the plaine or Oke of *Moreth*, for it ſeemes that here was a groue of Okes. And here we ſee that *Abraham* euen in this promiſed land, is but a pilgrim, for he is driuen to wander as farre as *Sichem*, which is toward the deſert. Truely God would teach both *Abraham* and vs by this, that our life here on earth is but a peregrination.

Q. Did this land belong of right to Abraham, *becauſe he deſcended of* Sem?

A. The Hebrewes thinke that *Canan* by *Noah* was giuen to *Sem* and his poſterity, but *Canans* ſonnes tooke it by violence from them, which is falſe. Firſt, becauſe the Scripture mentioneth no ſuch thing. Secondly, if this country had belonged to *Sem*, and ſo conſequently to *Abraham*, this had beene no free gift. Thirdly, if the Cananites had taken it violently, then this had beene cauſe ſufficient to haue driuen them out, but wee reade onely that their wickednesſe was the cauſe

cauſe of their expulſion, *Leu.* 18.24. Fourthly, God would not haue deferred foure hundred yeares to driue them out, but preſently would haue put *Abrahams* ſeed in poſſeſsion of it, which he did not, for their iniquity was not yet full. Fifthly, *Moſes* mentioneth no other cauſe, that mooued God to bring his people to *Canaan*, but onely becauſe he loued them, *Deut.* 4 37. And as God brought *Abraham* now to *Canaan*, the countrey being repleniſhed with Canaanites; ſo did hee afterwards to his poſterity, for when they they were brought hither from Egypt, they did finde the Cananites in the land. Againe, as the Cananites was in the land, ſo the Cananites are in the Church, and as *Abraham* liued a ſtranger amongſt them, ſo do the Saints amongſt the wicked, but as there came a time when the Cananites were driuen out, ſo the day ſhall come when the wicked ſhall be caſt out into vtter darkeneſſe, *Mat.* 8.12.

Q. Which of the perſons of the trinity appeared here to Abraham?

A. Not the father, for as he is of none, ſo he is ſent of none: nor the holy Ghoſt, for he viſibly onely appeared in a doue on Chriſt in Iordan, and on the Apoſtles in fierie tongues, but Chriſt the ſecond perſon, the Angell

Angell of the couenant, who hath from the beginning beene a mediatour and the embaſſadour of his Father. Some to vpholde image-worſhip, do thinke this was an Angell *Perſonaliter*: but God by repreſentation; and therefore he is called Lord. But this is falſe, becauſe the name *Iehouah* which is in the Hebrew text, is neuer giuen to any creature, for it is Gods proper name, *Eſay* 54.5. *Amos* 4.15. If the name *Elohim* had beene vſed here, they might haue had ſome ſhew for their opinion, for that name indeede is ſometimes giuen to the creatures, *Pſal.*82.6. But the eſſentiall name of *Iehouah* is here expreſſed, which is onely proper to the creator. Secondly, if this had beene an Angell, it is not like that *Abraham* would haue built an altar to him; for building of Altars was a part of diuine worſhip.

Q. To whom then did Abraham *build this Altar?*

A. To *Iehouah* that appeared vnto him, and in ſo doing, he teſtifies his piety to God, euen amongſt the midſt of Idolaters without feare, *Religio eſſe non poteſt, vbi metus eſt. Lact. Firm. lib.*4. Loue driueth out feare. Secondly, he ſhewes a thankfull minde to God, not only in building an altar, but building it without

out command of his owne accord. Thirdly, he did not build it to any of the Idol-gods, hee knew his God to bee a iealous God, and who would giue his glory to none. Farre otherwise doe they who build Churches and Chappels to the honour of dead men, *Honorandi sunt sancti propter imitationem non adorandi propter religionem Augustin.* I deny not but any religious house may bare the name of a Saint or Martyr deceased, prouided alwayes that wee derogate nothing from the Lord, or arrogate any thing to them contrary to Gods word.

Q. Whether remooued Abraham *from* Sichem?

A. To a mountaine on the East of *Bethel*, so called by *Iacob*, but otherwise it was called by *Luz*, *Gen.*28.19. This mountaine was betweene *Bethel* and *Ai*, a city which *Iosuah* destroyed, *Ios.*8. And vpon this mountaine, a Temple was built by the permission of *Alexander Macedonia*, of which hill the woman of *Samaria* speaketh, *Ioh.*4. It had two tops, *Hebal* and *Garizim*, whereon the blessings and cursings were pronounced. Here then *Abraham* stayes a while, and yet not long, for hee is forced to trauell towards the South, as hauing no certaine abode enen in that promised

ſed land, hee was then, and the godly are ſtill but ſtrangers in this world, and as hee went towards the South as towards the Sun: ſo doe the godly in faith and grace, the way of the righteous ſhineth as the light, that ſhineth more and more vnto the perfect day, *Prou.* 4 18. But the wicked trauell towards the North, from whence a plague ſhall bee ſpread vpon them, *Ier.* 1.14. Becauſe the way of the wicked is as darkeneſſe, *Prou.* 4.19.

Q. Why went Abraham *downe to* Egypt?

A. Not becauſe hee diſtruſted of Gods prouidence, for hee was aſſured that God could miraculouſly feede him, as afterward he did the widow of *Serepta* and *Eliah*. Secondly, not becauſe hee was inconſtant and mooueable, as many are, who can neuer ſettle themſelues in one place, but like wandring ſtarres, and carryed vp and downe from place to place. Thirdly, neither fled he for any villany he had committed or murther, as *Moſes* did from Egypt. Fourthly, nor to increaſe his ſtocke as marchants doe. Fifthly, nor curiouſly to increaſe his knowledge in humane ſciences, as *Pythagoras*, *Empedocles*, *Democritus* and *Plato*, who for this end trauelled ſo

farre countries; but he went, firſt becauſe of the famine in the land, therefore hee would not tempt God by neglecting lawfull means. Secondly, becauſe he would propagate the knowledge of the true God in Egypt, as Saint *Chryſoſtome* thinketh, *Hom.* 30. *in Gen.* And for this end the Apoſtles trauelled through the world, now although this was a very fruitfull land, *Deut.*8. 7. Yet God made it barren for the wickedneſſe of them that dwelt therein, *Pſal.*107.34. Barrenneſſe and miſeery are the fruits of ſinne, let no man glory in their fruitfull Ilands, for ſinne will make them barren as *Sodom* and *Gomorrha.* Againe, when *Abraham* thought to haue eaſe and wealth hee is fruſtrated: for hee is faine to flye for hunger, ſo God doth exerciſe his children wiith ſuch puniſhments, that his care and their faith may appeare the more: ſo he did pinch *Iſack*, *Iacob*, *Ioſeph*, *Elias*, *Eliſeus*, and other Prophets, *Paul* and other Apoſtles with hunger. Moreouer *Abraham* for the ſinnes of this land fared the worſe; and ſo many times Gods children dwelling with the wicked are partakers of their plagues?

Q. What did the going downe of Abraham *into Egypt ſignifie?*

A. That

A. That as he went thither ſo ſhould his poſterity after him, and the moſt part of the circumſtances doe agree. Firſt, as famine was the cauſe that *Abraham* went to Egipt. So famine was the cauſe that mooued *Iacob* and his ſonnes to goe thither. Secondly, as *Abraham* was now troubled : ſo afterward Iſrael was more afflicted. Thirdly, *Pharaoh* for *Abrahams* ſake is plagued, and *Pharaoh* for Iſraels ſake was drowned. Fourthly, *Abraham* was vſed well for *Saraies* ſake, and ſo was Iſrael for *Ioſephs* ſake. Fifthly, *Sarai Abrahams* wife was faire to looke vpon, therefore ſhe was enticed to lye with *Pharaoh*, ſo *Ioſeph*, *Iſraels* ſonne was a faire perſon, therefore was enticed to lye with *Potiphers* wife. Sixthly, *Abraham* departed rich from Egypt, hauing ſheepe, beeues, aſſes and Cammels, ſo did the Iſraelites hauing ſpoyled the Egyptians of their ſiluer, gold, and rayment.

Q. *Was* Sarai *beautifull at this time ?*

A. Yes : and her beauty was extraordinary, ſeeing it was not diminiſhed, neither by her long iournies, nor by her age, for now ſhe was 65. yeares old, tenne yeares yonger then *Abraham*. And as *Sarai* was beautifull in the eyes of *Abraham*, ſo is the Church faire in

the eyes of Christ her well beloued. But this beauty of the Church doth not so much consist in externall splendor, as in internal grace, for the kings daughter is all glorious within, *Psal.* 45. 13. This beauty of *Sarai* made *Abraham* giue her counsell to say that shee was his sister, and not his wife, for hee knew what danger there is to haue a beautifull woman. And truely oftentimes beauty hath beene the cause of murther and mischiefe, the wife of *Vriah*, *Lucretia*, *Helina*, and many more can testifie, therefore beauty is not so much to be regarded as vertue. *Abraham* then had good cause to feare the Egyptians, because they are blacker then the Cananites, and when they see a faire woman, which is scarce in that hot country, they are exceeding prone to defloure her, hee knew also that the aboundance and plenty in Egypt, brought out incontinance and intemperance among them.

Q. *Did* Abraham *sinne in perswading his wife to say she was his sister?*

A. He did not sinne in sauing his owne life, seeing nothing is more precious then the life, especially *Abrahams*, because all nations should be blessed in his seede. Secondly, neither altogether did he lye in saying shee was his

his ſiſter, for ſhe was his brothers daughter; and ſuch as are neere a kinne, the Hebrewes did vſe to call brethren & ſiſters. Thirdly, nor yet did he ſinne in giuing this hard cenſure of the Egyptians, for what he ſpake of their cruelty and luſt, hee ſpake it by experience, though not in himſelfe, yet in others he knew what the nature and qualities of barbarous people are, without the knowledge of God, yea it ſeemes by the euent he ſpeakes this as a Prophet. Fourthly, neither can we altogether ſay that hee ſinned in hazzarding his wifes chaſtity, if we looke to his faith. For we may thinke that hee who in greater matters depended vpon Gods prouidence, did alſo in this; and was aſſured that God would rather deliuer her, then ſuffer her chaſtity to be abuſed, as the euent ſheweth: yet we will not deny but ſome humane infirmities are mixed with this action of *Abraham*, for he did not call *Sarai* his ſiſter in that ſence that *Pharaoh* vnderſtood her to be. Secondly, in that he did ſeeme too much to hazzard his wiues chaſtity, hauing no ſuch warrant from God. Thirdly, in that he was too feareful of death, when he ſhould haue rather aſſured himſelfe, that God who had preſerued him hitherto, would not leaue him now deſtitute. Fourth-

ly, in that he gaue an euill example to others by counſelling his wife to diſſemble. Yet theſe and ſuch like infirmities in the Saints, are not to vs matter of imitation, but of humiliation rather, conſidering that there is a law in our members, warring againſt the law of the minde, *Rom.* 7. 23.

Q. What hapned to Abraham *when he came to* Egypt?

A. His wife *Sarai* is commended by the Princes to *Pharaoh*, and ſhe receiued into his houſe, here then ws ſee that *Sarai* did as *Abraham* deſired her, and in this ſhee ſhewed her ſelfe a louing and faithfull wife, who will rather hazard her chaſtity, then ſuffer her husband to be killed. Secondly, in that the Princes commended her, we haue here the nature of flattering courtiers ſet downe, who accommodate themſelues to the humors and vices of their king. Thirdly, we ſee in the Egyptians the nature of carnall men, who are more mooued with externall ſhewes and beauty, then with internall vertue and grace. For *Sarai* is ſought not for her vertue, but for her beauty. Fourthly, in that *Abraham* is the firſt of *Hebers* poſterity who went to Egypt, we gather from hence that the *Hebrews* are not deſcended of the Egyptians, as *Ioſe-*

phus

phus in his books againſt *Apion* doth prooue. Fifthly, from hence alſo wee gather, that the name of *Pharaoh* is euery ancient, ſeeing the Egyptian kings were generally called *Pharaoh*. In the time of *Abraham*, and this name remained amongſt them till the returne of the people from Babylon, then in the beginning of the *Grecian Empire*, they were called *Ptolomees* till *Cleopatra* being ouercome, *Auguſtus* did redact it into the forme of a prouince; but after the Empire was diuided, Egypt being gouerned a while by the Grecian Emperours; and weary of that ſeruitude, they did chuſe *Calipha* the captaine of the Saracens to be their King; from whom the Egyptian kings for almoſt the ſpace of 447. yeeres were called *Caliphæ*, afterward the kings of Egypt were called *Sultans* after the death of *Melechſala*.

Q. How was Saraies *chaſtity preſerued?*

A. By the hand of God, for *Pharaoh* and his houſe were plagued with great plagues becauſe of her; then queſtionleſſe as God had a care to keepe her chaſtity from *Abimelech*, ſo now he hieth to keep it from *Pharaoh*, though here it bee not directly expreſſed as there, becauſe ſhortly after mention is made of *Iſacks* birth, whom ſome would haue

thought to haue been *Abimelechs* ſonne, and not *Abrahams*. Secondly, here we ſee the care that God hath of his children in their extremities, hee ſuffereth no man to doe them wrong, *Pſal.* 105. 14. Thirdly, Kings muſt take heede by this *Pharaoh*, that they do not oppreſſe and offend Gods children. for hee hath reprooued kings for their ſakes, *Pſal.* 105. 14. Fourthly, wee may ſee here the fierceneſſe of Gods iudgements, who for this ſinne of *Pharaoh* did plague his whole houſe: ſo many times for the wickedneſſe of a king, the whole land is puniſhed, *Quicquid delirant reges plectuntur Achiui.* Fifthly, God plagued *Pharaoh* for *Abrahams* wife: euen ſo whore-mongers and adulterers God will iudge, *Heb.* 13. 4. Examples we haue of *Pharaoh* here, *Rubin. Gen.* 35. The *Beniamites*, *Iudg.* 19. *Dauid*, 2. *Sam.* 11. The Iſraelite with the Moabite woman, *Num.* 25. 6. If God plagued *Pharaoh* who ignorantly tooke *Sarai*, what plagues muſt they looke for, who take a pride and pleaſure in committing adultery. Seauenthly, not onely *Pharaoh*, but the Princes that counſelled him are plagued: euen ſo ſhall all wicked counſellors bee handled, *Malum conſilium conſultori peſſimum*, Then let none wonder why they are alſo puniſhed,

Quid

Quid mirum eos regiæ penæ fuiſſe participes, qui regis in patrando flagitio fuerunt adiutores, Chryſoſtom.

Q. Did Pharaoh *commit adultery with* Sarai?

A. No: for he is plagued before he touched her, or elſe to what end had hee beene plagued after he violated her. Secondly, it was not the cuſtome amongſt theſe nations for kings to take them wiues before they had purified themſelues certaine dayes, yea a whole yeare as we may ſee in the booke of *Heſter*. Thirdly, although *Pharaoh* had touched her, yet properly wee cannot call that copulation adultery, becauſe ſhe yeelded not of her owne accord, but was compelled both by her husband to ſaue his life, as alſo by *Pharaoh*. So *Abraham* did lye with *Agar*, and yet we cannot ſay he committed adultery, ſeeing he did not of luſt, but by the counſell of his wife to beget children, yet the ſurer way is to hold that ſhe was not touched. Fourthly, we may collect here by *Pharaohs* words, that if he had knowne *Sarai* to be *Abrahams* wife, he would not haue taken her, *Qui prætendit ignorantiam condemnat intemperantiam, Ambroſ. lib. de Abr. cap. 2.* This prophane king had learned ſo much continency, euen

euen by the law of nature. Fifthly, it is like that *Pharaoh* was warned by God in a dreame, as afterward *Abimelech* was, that *Sarai* was the wife of *Abraham*.

Q. Why did Pharaoh *giue charge to his men concerning* Abraham ?

A. Becauſe he would not haue any to doe him wrong, and like enough the Egyptians did enuy him, becauſe for his ſake the king and court was plagued: as alſo, becauſe hee grew very rich amongſt them in that ſhort time he remained there. Secondly, becauſe he would not haue any violence offered to *Sarai*, for he knew how prone to luſt his people were. Here then we ſee that the hearts of kings are in the hands of the Lord, *Prou.* 21.1. Secondly, *Abraham* in this tentation loſt nothing, but gained both riches and honour, then true it is that all things worke together for the beſt to them that loue God, *Rom.* 8. 28. Now whether *Abraham* taught the Egyptians aſtrologie or not, is vncertaine, yet like enough he did, although he did not remaine their long, for it is very probable that *Abraham* did labour to bring them to the knowledge of the true God, which he could not better doe, then by the knowledge of the viſible celeſtiall creature; and truely

no

no man fitter to teach them then *Abraham*, being bred amongſt the Chaldeans the onely aſtrologers in the world, hauing alſo himſelfe the true knowledge of God; and none fitter to learne this ſcience, then the Egyptians, who were naturally inuited thereto, becauſe of the perpetuall ſerenity of their ayre, beeing altogether free from cloudes, which doe take away the light of theſe celeſtiall bodies oftentimes from vs.

Queſtions on the thirteenth Chapter.

Queſt. HOw *is it vnderſtood that* Abraham *went vp, out of Egypt into the South?*

A. He is ſaid to goe vp out of Egypt, becauſe this country lyeth lower then *Canaan*. So in the precedent chapter, verſ. 10. Hee is ſaid to goe downe to Egypt. Now *Abraham* going to Canaan from Egypt, is ſaid to goe vnto the South, not as though *Canaan* did lye Southward from Egypt, for it is Northward,

ward. But by the South here *Moſes* vnderſtandeth the Southerne parts of *Canaan*. As *Canaan* was a type of heauen, ſo is Egypt of the kingdome of Satan. *Abraham* came out of Egypt to *Canaan*, ſo muſt we from the power of Satan to the kingdome of grace; he went vp from Egypt, ſo wee muſt aſcend by faith, and ſeeke thoſe things that are aboue, he went vnto the South, as to the ſunne, ſo we muſt follow the ſonne of righteouſneſſe, and walke in the light while it is day, hee tooke his wife and *Lot* with him, ſo we muſt helpe forward our friends in this ſpirituall iourney, he was very rich when he went vp, ſo we muſt be rich in faith, *Iam.*2.5. Rich in good workes, 1. *Tim.*6.18. Rich in vnderſtanding, *Col.*2.2. Rich in all vtterance and knowlege, 1. *Cor.*1.5.

Q. *Why did* Abraham *returne againe to* Bethel, *where he was before?*

A. Not to pay his debts, which hee had contracted going to Egypt, as *Rabbi Salomo* prateth, but becauſe he knew this place better then others. Secondly, he had more acquaintance here then elſe-where. Thirdly, he receiued here ſome bleſſings from God: therefore his affection is more bent to this place then to any other. Fourthly, this place had beene

beene conſecrated already by building an alter and calling vpon the name of the Lord: therefore he would not ſeeme to neglect that place which was once conſecrated for Gods worſhip, teaching vs not to deſpiſe the publike places dedicated to Gods ſeruice. Fifthly, he would not ſeeme to be a vagabond rouing vp and downe when there was no need, teaching vs that vpon euery trifle wee muſt not remooue from place to place, for that which he enioyned the Apoſtles, *Luk.* 10. Hee alſo enioyneth vs to doe, that we remaine in the ſame houſe, where we are receiued, and that we goe not from houſe to houſe. Sixthly, as *Abraham* returned to his firſt altar, and there ſerued God: ſo muſt wee remember from whence we are fallen, and repent, *Reu.* 2.5. And forſake the Idols of Egypt, *Ezech.* 20.8.

Q. Why could not Abraham *and* Lot *dwell together?*

A. Becauſe their ſubſtance was great, where we ſee that *Lot* alſo had great riches, and queſtionleſſe the more for good *Abrahams* ſake, with whom he ſtill did keepe company till now. Secondly, theſe two whom neither pouerty, long iournies, nor famine, could ſeparate their great ſubſtance and wealth, do

ſeparate

ſeparate, ſuch is the nature of riches, when Rome was poore, there was great concord, but when it waxed potent and rich, then followed diuiſion and rent of the Empire, ſo there was no diſtinction and heart-burning betweene *Iuda* and *Iſrael*, till they waxed rich, and the Chriſtians while they ſuffered perſecution and pouerty, they did maintaine loue and concord amongſt them, they were of one heart and minde, yea had all things common, *Act.* 2. But after the Church grew rich, they who ſhould haue beate their ſwords into plow-ſhares, and their ſpeares into pruning hookes, did beate their plowſhares into ſwords, and their pruning hooks into ſpeares. Thirdly, in that *Abraham* muſt depart from *Lot* his kinſman, whom he loued ſo dearely, it was no ſmall griefe to him, thus God did caſt him downe, leſt his riches ſhould too much puffe him vp. Fourthly, the cauſe of this ſtrife was without doubt ſcarcity both of paſture gronnd and water for their cattell. Fifthly, ſeruants oftentimes doe breede quarrels amongſt themſelues, which are the cauſe of ſtrife betweene their maſters, as we may ſee here in theſe heards-men. Therefore let maſters take heede that they take not too much pride in the multitude of ſeruants, for

too

too many ſeruants brings but confuſion: nor too raſhly to credite their ſeruants reports.

Q. Why is it added that the Cananite *and* Perezite *were in the land?*

A. To ſignifie that this was a maine reaſon that mooued *Abraham* not to ſtriue with *Lot*: becauſe hauing then ſuch ſtrong enemies as theſe were, it had beene their vtter ruine to haue contended. Secondly, leſt by their idle contention they ſhould be giuen to goe to law before the vnbeleeuers, which *Paul* doth diſlike in the *Corinthians*, 1. *Cor.6.* Thirdly, leſt *Abraham* ſhould giue them any occaſion of offence or ſcandall, ſeeing he was in ſome account amongſt them for his learning and wiſedome, it ſeemeth that the *Perezites* were not a ſeuerall nation diſtinct from the Cananites, but rather a family of the Cananites, for they dwelt with them in that part of the couutry which fell to the tribe of Iuda, *Iudg.*1. 4 Now as *Abraham* was loath to ſtriue with *Lot*, becauſe they had ſtrong enemies, ſo let vs take heed leſt we giue occaſion to our ſpiritual Cananits and *Perezites*, to ouerthrow vs by our contentions. And truelywe haue greater cauſe to maintaine loue and concord amongſt our ſelues, then

Abraham

Abraham and *Lot* had. For our ſpirituall enemies are more and ſtronger then the Cananites and Perizites were.

Q. Why ſaith Abraham *to* Lot, *let there be ſtrife, for We are brethren?*

A. Becauſe he would by theſe words moue *Lot* to giue ouer contending with him; and in this he ſhoweth both wonderfull wiſedome and meekeneſſe, who although in all reſpects he was *Lots* better. Yet he doth ſubmit himſelfe for concords ſake vnto him. Secondly, he ſhowes his exceeding loue to peace, when not onely doth he labor to maintaine peace, betweene himſelfe and *Lot*: but alſo betweene their ſeruants, which all good peacemakers ſhould doe. Thirdly, he brings a reaſon why they ſhould not contend, becauſe they are brethren, that is, naturall kinſemen. Yea brethren in faith and affection, if then *Abraham* was ſo carefull to maintaine peace, leſt hee ſhould offend the *Cananites*: how ſhould not wee maintaine the ſame, leſt wee offend weake Chriſtians. Secondly, as hee thought it no diſparagement to ſubmit himſelfe for peace ſake, ſo ſhould not kings and great men, but they ought to be meeke and humble as Chriſt was. Thirdly, if they would not contend becauſe they were brethren,

much

much leſſe ſhould Chriſtians, who are not onely the ſonnes of God and brethren with Chriſt, but alſo the members of the ſame bodie.

Q. Wherein is the plaine of Iordan *commended?*

A. In that it was well watred euery where; euen as the garden of the Lord, that is, earthly paradiſe wherein *Adam* was placed, watred with *Euphrates*, and like Ægypt watred with *Nilus*, and hereby is ſignified that this plaine was very fruitfull: as all grounds are which are watered with freſh riuers; but this plaine did not continue long pleaſant. For God deſtroyed it with fire from heauen about a yeere before the birth of *Iſaac*, and 20. yeeres after *Lots* comming thither, ſo then God turned this fruitfull land into barrenneſſe, for the wickednеſſe of them that dwelt therein, *Pſal.* 107. 34. And as this plaine was once pleaſant and well watered with *Iordan*. But now there is nothing to be ſeene but barrenneſſe and a ſtinking lake, ſo was *Iudea* once well watered with the Oracles of God, the doctrine of Prophets, of Chriſt and his Apoſtles, but now it lyeth waſt and barren, being ouerflowed with the ſtinking puddle of *Mahomets* doctrine.

Q. Why did Lot *chuſe the plaine of* Iordan?

A. Becauſe of the fruitfulneſſe and pleaſantneſſe thereof, and in this hee ſeemed to regard too much his profite, looking too much to the goodneſſe of the ground, and not conſidering the wickedneſſe of that people, therefore he was twice puniſhed for it; once when he was taken priſoner, the other time when God deſtroyed the cities of this plaine with fire. Then was he faine for ſuccour to flee to the mountaines, and as he was as it ſeemeth to greedie to ſettle himſelfe here by *Iordan*, ſo afterward were the tribes of *Rubin* and *Gad*, who did ſollicite *Moſes* to giue them the countrey on this ſide *Iordan*, before the other tribes had paſſed ouer the riuer: ſo they regarded their profite more then their ſafetie: for although that countrey was fat and pleaſant, yet of all the countries in *Iudea*: it was moſt dangerous, becauſe moſt obnoxious to the neighbour enemies. *Numb.* 32.

Q. Wherein did the riuer Iordan *exceede all other* Riuers?

A. Not in power, riches, deepeneſſe and largeneſſe, for *Tibris*, *Nilus*, *Euphrates*, *Danubius*, and others haue in theſe reſpects been more famous then ſhee, but in miracles and myſteries,

myſteries ſhee yeeldeth to none, for ſhee diuided her ſelfe to let the Iſraelites paſſe ouer. *Ioſh.* 3. In her *Naaman* was clenſed from his leproſie. 2. *King.* 5. Shee was diuided twice with *Elias* mantle. 2. *King.* 2. In her the yron did riſe from the bottome, and ſwimme at the command of *Eliſha.* 2. *King.* 6. In her many were baptized by *Iohn*, confeſsing their ſinnes. *Matth.* 3. Yea Chriſt himſelfe did ſanctifie her with his bodily preſence, being baptized there, and in her the holy Ghoſt deſcended vpon him; and whils he was there, the heauens were opened, and the voyce of the Father heard. *Matth.* 3. This *Iordan* flowed from two ſprings in the foote of *Libanus*, the one is *Iordan*, and the other *Dan*, and emptieth her ſelfe into the dead ſea, ſo called becauſe no creatures can liue there, the very fowles that flie ouer it, fall downe dead: this lake is about ſome 36. miles long, and in ſome places 8. or 12. miles ouer: whatſoeuer is caſt into it doth ſwimme not ſinke, as *Veſpatian* made triall, vpon the bankes groweth fruit, faire to the ſight, but being touched, are nothing but duſt within.

Q. Why would God haue Abraham *and* Lot *to be ſeparated?*

A. For the further good of them both.

First, to preuent that discord which was like to arise, by their dwelling together. Secondly, that the knowledge of God may the further be defused in *Canaan* by *Abraham*, and to the fiue Cities by *Lot*, so wee reade *Acts* 15. That when *Paul* and *Barnabas* could not agree about *Marke*, they departed asunder. *Paul* to *Syria* and *Cilicia*, and *Barnabas* to *Cyprus*, and so the Gospell by this meanes was enlarged. Thirdly, God would haue *Abraham* to stay in *Canaan*, but *Lot* to depart, because *Abrahams* posteritie the Israelites was to inioy this land, but not the Moabites and Ammonites, who came of *Lot*. And here we may obserue that *Lot* did not chuse the better part: for though that countrey was pleasant, yet the inhabitants were wicked; and where he thought to haue found pleasure, he met with trouble and sorrow, for he vexed his righteous soule from day to day, with their vnlawfull deedes. 2. *Pet*. 2. 8. Such is the foolishnesse of this world: for whiles men hunt altogether for pleasure, they fall into griefe and sorrow. *Vbi mel, ibi fel.* Againe, in *Abraham* we may obserue singular wisedome, who though he loued *Lot* most deerely, yet rather then by his companie he would offend God, he doth most willingly

suffer

ſuffer him to depart, and ſo muſt we caſt away euery thing, that is offenſiue to God, be it neuer ſo neere and deere vnto vs. If thy right eye offend thee, plucke it out, and if thy right hand offend thee, cut it off, for better it is for one of the members to periſh; then that the whole body be caſt into hell. *Matth.* 5.

Q. How is it vnderſtood that the Sodomites were ſinners before the Lord?

A. That is openly and boldly, without either ſhame of men, or feare of God, euen as the earth. *Gen.* 6.11. Is ſaid to be corrupt before God, and *Nimrod*, (*Gen.*10.9.) Is called a mightie hunter before the Lord, the ſinnes then of Sodome were many and fearefull, as pride, fulneſſe of bread, aboundance of Idleneſſe. *Ezech.* 16. Euen that vnnaturall ſinne of Sodomie. *Gen.* 19. Yea they were contumelious againſt men, impious againſt God, vnmercifull to the poore, cruell to ſtrangers, *Ioſep. lib.* 1. *Antiq.* And queſtionleſſe Idolatrie did reigne amongſt them, and many more ſinnes, and here they are called ſinners, not as though they onely were ſinners, (for by the diſobedience of *Adam* we are all made ſinners. *Rom.* 5.19.) But becauſe they were notorious and open ſinners: there-

fore this title is giuen them, ſo *Pſal.* 104. 35. Let the ſinners be conſumed,&c. and *Matth.* 26. 45. The ſonne of man is betrayed into the hand of ſinners, and 1. *Tim.* 1.9. The law is made for ſinners, and here wee ſee that though theſe Sodomites inioyed pleaſant and fruitfull grounds: yet they ſinne exceedingly againſt the Lord. Thus the wicked doe abuſe Gods externall gifts, and the more they haue, the more vnthankfull and ſinfull they are, when the Iſraelites waxed fat, they ſpurned with their heele. *Deut.* 32.15. This made *Salomon* vnwilling to ſeeke riches, leſt hee ſhould deny God. For it is hard for a rich man to enter into the kingdome of heauen. Secondly, let not the godly enuy the riches and pleaſure of the wicked, but behold the end, and they ſhall ſee them conſumed with Sodome. Thirdly, let not the wicked reioyce in their riches, and pleaſures, for though God ſpare them a while, yet the day will come, when with Sodome they ſhall bee conſumed with fire and brimſtone.

Q. Did Abrahams *poſteritie inioy no more ground, then that which* Abraham *did now ſee?*

A. Yes, a great deale more, euen from *Dan* to *Beerſheba*, which *Abraham* at once could not ſee, then *Abraham* did not onely

inioy

inioy that which he ſaw, but that alſo which he went through in length and breadth. *verſe* 17. And as God ſhowed the land now to *Abraham*, ſo did he afterwards to *Moſes*, but neither of theſe could at once ſee all the land, but God points out the limits and corners of it to them both, and as *Moſes* ſaw the land vpon Mount Piſgath: So it is like that *Abraham* ſaw it vpon Mount Garizim, they both ſee this land, but neither of them doe poſſeſſe it, now *Abraham* is grieued; doubtleſſe for the want of his deere friend and brother *Lot*, but behold God comes to comfort him, ſhowing him the land, thus God deales with his Saints heauineſſe may bee for a night, but ioy ſhall come in the morning. Secondly, we ſee here that *Abraham* did well in parting from *Lot*, or elſe God had not come to comfort him: thirdly, God came not to *Abraham* till this ſtrife with *Lot* was ended: neither will he come to vs, ſo long as we are at variance. Fourthly, *Abraham* ſaw the land now, but did not inioy it, ſo we by faith doe ſee the heauenly Canaan, but hereafter wee ſhall poſſeſſe it.

Q. Why doth God againe renew the promiſe of giuing to him this land?

A. To confirme his faith, which was often

aſſaulted with many croſſes, and ſuch is the weakeneſſe of our faith, that of it be not often confirmed with the word of God, it will faint, and although *Abraham* had no inheritance here except that field and caue which he bought to burie *Sarai* in; yet he did poſſeſſe it all in hope, euen as we are now already ſaued by hope. *Rom.*8. Againe, he did poſſeſſe it, if not in himſelfe yet in his poſteritie, ſo *Iacob* was Lord ouer his brethren. *Gen.*27. 29. Which was accompliſhed not in him, for *Iacob* doth call himſelfe *Eſaues* ſeruant, and *Eſau* his Lord. *Gen.*33.14. But in his poſteritie the Iſraelites, who were Lords ouer the Edomites *Eſaus* poſteritie; ſo *Iacob* foretold many things. *Gen.*49. Which ſhould befall his children, which did not happen to them; but to their poſteritie, then *Abraham* being the chiefe head of the Iſraelites, receiueth this bleſsing for his poſteritie, which they did begin to inioy 370. yeeres after the death of *Abraham*, but they did poſſeſſe it not for their owne worthineſſe, but for the faith and obedience of *Abraham*.

Q. Whether was Abraham *heire onely of this land, or els heire of all the world, as* Paul *ſeemeth to affirme.* Rom.4.

A. The ſeed of *Abraham* is twofold, ſome

after the fleſh, and ſome by promiſe, *Gal.*4. Theſe who were only after the fleſh, poſſeſſed onely *Canaan*, but the ſpirituall ſeede, thoſe that are *Abrahams* ſonnes by promiſe, and heires of his faith, are alſo heires of the whole world, for to them the world doth belong of right, although the wicked haue the poſſeſsion of the moſt part thereof, yea wee may ſay, that *Abrahams* ſpirituall ſeede hath poſſeſſed the whole world from the beginning, for the Church which is Chriſts kingdome, and the ſeed of *Abraham* by promiſe, is vniuerſall: neyther is it tyed to any particular place according to theſe Scriptures. I will giue thee the heathen for thine inheritance, and the vttermoſt part of the earth for thy poſſeſsion, *Pſal.*2.8. He ſhall haue dominion from ſea to ſea, and from the riuer to the ends of the earth, *Pſal.*72.8. Hee ſhall raigne ouer the houſe of *Iacob* for euer, and of his kingdome there ſhall be no end, *Luk.* 1.33. This is that ſtone cut out of the mountaine without hands, which became a great mountaine and filled the whole earth. *Dan.* 2.35.

Q. How long was Abrahams *ſeede to enioy this land?*

A. For euer, that is a long time, for ſo this

this word is often vſed in Scripture, ſo in this ſence circumciſion is called an euerlaſting couenant, *Gen.* 17. The Sabboth a ſigne between God and his people for euer, *Exod.* 31. The ſeruant whoſe eare is boared muſt ſerue his maſter for euer, *Exod.* 21. Now this cannot be vnderſtood of eternity, for the Iſraelites are long agoe expelled from *Canaan*, circumciſion, the Sabboth, and other ceremoniall lawes were aboliſhed by the comming of *Meſſyas*, the ſeruant was tyed to ſerue his maſter no longer then the yeare of *Iubilie*, then ſo long did they poſſeſſe this land, as they walked obediently before God, for it was giuen to them vpon condition of legall obedience, otherwiſe if they did not obey, the land was to ſpue them out, *Leu.* 18. 28. *Abraham* and his ſeede were to enioy this land for euer, but *Abraham* was to keepe Gods couenant, he and his ſeed after him for euer, *Gen.* 17. 9. If then they haue not enioyed this land for euer, they muſt not accuſe God, but themſelues, who haue not kept his couenāt for euer; Gods promiſes do then ſtil include the condition of our faith and obedience, as, whoſoeuer beleeueth in the Sonne, ſhall not periſh but haue euerlaſting life, but he that beleeueth not, is condemned already,

Ioh. 3.

*Ioh.*3. And here we cannot deny but that vnder this earthly *Canaan*, promiſed to *Abrahams* carnall ſeede, is vnderſtood heauenly *Canaan*, which belongeth to his ſpirituall ſeede: then this word (*euer*) is attributed to the ſigne which doth properly belong to the thing ſignified, and thus the Scripture vſeth in all ſacramentall ſpeeches, to aſcribe that to the type and figure, which doth onely belong to the thing ſignified, as the lambe is called the paſſeouer, the blood of goates and calues is ſaid to hallow and purge, the bread is called Chriſts body, and here *Canaan* is promiſed to *Abrahams* ſeede for euer, which yet ſhall not continue for euer, for the world ſhal be deſtroyed, and all the works therein, then earthly *Canaan* was poſſeſſed of the carnall Iſraelites for euer, that is, a long time, but the true Iſraelites ſhall poſſeſſe the heauenly *Canaan* for euer and euer.

Q. Why ſaith God that he will make Abrahams *ſeed as the duſt of the earth?*

A. God doth vſe this hyperbolical ſpeech to ſtirre vp the minde of *Abraham*, for hee knoweth how dull and hard by nature wee are to hearken to him: for which cauſe the Scripture doth vſe many ſuch kinde of figuratiue ſpeeches, as the toppe of *Babel* is ſaid

to

to reach to heauen, the cities of the *Anakims* to be walled vp to heauen, to birds of the ayre are ſaid to carry our words, if we ſpeake ill of the king, the world cannot containe the bookes which might be written of Chriſt; and many ſuch like, therefore they are fooliſh who thinke that there is no figuratiue ſpeech in the Scripture; but that all muſt be vnderſtood ſimply. Secondly, by this ſpeech God would ſignifie vnto *Abraham*, that out of his loynes ſhould proceede an exceeding great multitude of people, which was fulfilled in *Moſes* time, for he ſayes, they were as the ſtarres of heauen in multitude, *Deu.* 1.10. & 10.22. And *Balac* ſaid that they couered the face of the earth, *Num.* 23. 5. Yea *Balam* is forced to acknowledge their great number when hee ſayes, *Num.* 23.10. Who can count the duſt of *Iacob*, and the number of the fourth part of Iſrael. Thirdly, although *Abrahams* carnall ſeede were great in number; yet his ſpirituall ſeede is greater; the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured, *Hoſ.* 1.10. Which is meant of the ſpirituall Iſraelites, and *Iohn* ſaw a great multitude, which no man could number, of all nations, and kindreds, and people and tongues

tongues before the rhroane, &c. *Reu.* 7.9. Fourthly, as the carnall ſeede of *Abraham* conſidered in themſelues were many, yet but few in reſpect of all other nations, for the *Cananites*, the *Hittites*, &c. Were greater and mightier then the Iſraelites, *Deut.* 7.1. Euen ſo the ſpirituall children of *Abraham*, though many in themſelues, yet are but few in reſpect of the wicked, for many are called, but few are choſen, *Mat.* 22. 14. The way that leadeth to deſtruction is broade, and many goe in thereat; but the gate that leadeth to life is narrow, and few there be that finde it, *Mat.* 7.13. Fifthly, although the ſeede of *Abraham* be innumerable to man, yet it is not to God, who telleth the number of the ſtars. *Pſal.* 147.4. And from hence we may collect that increaſe of children, and a great poſterity, is a ſpeciall bleſſing of God, as wee may ſee, *Pſal.* 128.

Q. Why would God haue Abraham *to walke through the land, in the length and bredth of it?*

A. To augment both his faith and ioy, in that his children ſhould haue the poſſeſſion of that land, whereof he had now made a full ſurvey. Secondly, this continuall walking vp and downe, God would exerciſe his patience, and

and let him know that he was but a ſtranger in his owne land. Thirdly, that by this meanes the knowledge of God might be the further propagated. Fourthly, that by the conſideration of the length and breadth of that land, hee might be able to comprehend the bredth and length, and depth, and height, and know the loue of Chriſt, which paſſeth knowledge, *Eph.* 3. 18. Now, as all the life of *Abraham* conſiſted in walking, ſo doth the life of a Chriſtian. *Enoch* walked with God, *Gen.* 5. *Abraham* is commanded to walke before God. *Gen.* 17. *Noah* walked with God, *Gen.* 6. *Abraham* confeſſed that he walked in the ſight of God, *Gen.* 24. *Iacob* confeſſeth that *Abraham* and *Iſacke* walked in the ſight of God, *Gen.* 28. God requireth Iſrael to walke in his wayes. *Deut.* 10. They are bleſſed who walke in the law of the Lord, *Pſal.* 119. Euen ſo we muſt walke in the newneſſe of life, *Rom.* 6. We muſt walke honeſtly as in the day, *Rom.* 13. Wee muſt walke by faith, 2. *Cor.* 5. We muſt walke in the ſpirit, *Gal.* 5. We muſt walke worthy of our vocation, *Eph.* 4. In loue, as children of the light, *Eph.* 5. Worthineſſe of God, *Col.* 1. And if we paſſe our life in walking, ſo we ſhall hereafter walke with him in white, *Ren.* 3. Who

walketh

walketh in the midſt of the ſeauen golden candleſticks, *Reu.*2.

Q. What plaine was this, which is here called the plaine of Mamre ?

A. It is a plaine or an oake groaue not farre from *Hebron*, which city of *Hebron* was alſo called *Mamre*, *Gen.* 23. 19. Therefore from the towne this plaine is ſo called, and this towne was called *Mamre* from a certaine Amorite of the ſame name, with whom *Abraham* made a couenant, *Gen.* 14. 13. Where there is mention made of him and his two brothers *Eſchol* & *Aner*. In this *Mamre*, *Abraham* liued a long time, and neere to it, he and his wife *Sarai*, *Iſack* and his wife *Rebecca*, *Iacob* and his wife *Leah* were buryed in one graue, *Gen.*49.31.

Q. What was Hebron ?

A. A city in *Canaan*, which was built ſeuen yeares before *Zoan* in Egypt, *Num.*13. 22. Which *Zoan* is thought to be *Tanis*, and it is ſuppoſed that this *Hebron* was builded by *Heth* the ſonne of *Canaan*, whoſe poſterity the *Hittites* inhabited in it till *Joſuahs* time; it was ſometimes poſſeſſed by Gyants, whom *Caleb* droue out, *Ioſ.*15. 14. It was a chiefe city in the tribe of *Juda*, and after called *Kiriatharba*, *Ioſ.*14.15. From one *Arba* a great man

man amongst the *Anakims*. This towne became the inheritance of *Caleb*, *Ios.* 14. 14. And was made a city of refuge, *Ios* 20. 7. Here *Dauid* was first annointed king, and reigned there seauen yeares, 2. *Sam.* 2. This towne then was both a seat for the kings and the priests also, and it was called *Hebron*, from *Hebron* the sonne of *Caleb*, and some thinke it was to this city that *Mary* came to visite *Elizabeth*, which *Luke* calleth a city of *Iuda* in the hill countrey. *Beza in annot. in Luc. cap.* 1.

Q. What did Abraham *when he came to the plaine of* Mamre?

A. He built an Altar to the Lord, both to sacrifice thankfully to God, as also to sanctifie this place where he was to remaine, and this is the third Altar we reade that *Abraham* built. He hath set vp three altars, as three testimonies of Gods loue to him; and his thankfulnesse to God, and that in three famous places, one at *Sechem*, the other at *Bethel*, and the third at *Hebron*. Now as *Abraham* whether soeuer he went, did build altars and sacrifice thereon to the Lord: so should we at all occasions be ready to offer vp spirituall sacrifices, praise and thanks-giuing, the calues of our lippes, *Orationum hostias, et misserecordia*

ſerecordia victimus, ſaith *Lyranus*, To pray euery where lifting vp pure hands without wrath and doubting, 1. *Tim.* 2. 8. For God delighteth not in outward ſacrifice, nor in burnt offerings, for the ſacrifice of the Lord are a broken ſpirit, he is pleaſed with the ſacrifice of righteouſnes, *Pſal.* 51. 16, &c.

Queſtions on the fourteenth Chapter.

Queſt. VVHy doth *Moſes* ſo carefully ſet downe the warres of theſe kings?

A. That we might conſider the excellent carriage, and happie ſucceſſe of *Abraham*, in warring with ſo many kings, with ſo few men, and that with ſuch a happie euent, that both hee ouercame them, and tooke their goods; and reſcued *Lot*. Secondly, that we might ſee the reward that *Lot* hath, for deſiring to dwell with ſuch wicked companie himſelfe is taken priſoner, and his goods taken from him. Thirdly, that wee might ſee

how mercifull God is, and ſlow to deſtroy thoſe cities in the plaine becauſe of their crying ſinnes, had alreadv deſerued fire from heauen. Yet God by this ſmall ouerthrow will warne them, if they doe not repent, a greater puniſhment is at hand. Fourthly, that wee may ſee the cauſe of this, and all other warres for the moſt part, to wit, pride and ambition; for ambition mooued *Chedorlaomer* to ſubdue ſo many nations, and pride mooued thoſe nations to ſhake of his gouernment. Fifthly, to teach vs how God oftentimes, vſeth the ſeruice of the wicked, to puniſh the wicked, that the puniſhers themſelues may be puniſhed; as *Aſſyria* the rod of Gods anger, is ſent to puniſh hypocrites, but God will puniſh the ſtony heart of *Aſſyria*. *Iſa.* 10. Sixthly, that we might know that the Sodomites were iuſtly ouercome, becauſe they reſiſted the ordinance of God, and refuſed to be ſubiect to the higher powers, for there is no power but of God. *Rom.* 13.

Q. What kings came againſt Sodome, and the other cities of the plaine?

A. *Amraphel* king of *Shinar*, that is, of *Babel*, and this is thought to be *Ninias* the ſonne of *Semiramis*. Secondly, *Arioch* king of *Elaſſer*, that is, of *Perſia* as ſome thinke, and

and not of *Pontus*. Thirdly, *Chedarleomer* king of *Elam*; the *Elamites* were a people that dwelt in the vpper part of *Perſia*. Fourthly, *Tidal* king of nations, that is, of a people gathered together of diuers nations, ſo *Galile* is called *Galilee* of the nations. *Eſay* 9. *Matth.* 4. Theſe foure kings came againſt the fiue cities of the plaine, which here are forewarned of God, by theſe warnes, but afterward were burned with fire from heauen, except *Zoar*, which was ſpared for *Lots* ſake. *Gen.* 19. And for the ſmalneſſe of it was called *Zoar*: for this cauſe alſo it ſeemeth that *Moſes* doth not here name the king of this Citie, becauſe it was ſo ſmall.

Q. Where did theſe kings ioyne battell together.

A. In the valley of *Siddim*, which is the ſalt ſea, and it was ſo called afterward from the euent, for at this time it was a pleaſant plaine, but afterward it was turned into a ſalt ſea or lake, for the Hebrewes call euery collection of water, ſea, and as this part of *Canaan* was turned into a barren lake, ſo now that whole land is made barren of all ſpirituall graces: and as this plaine for ſinne is turned into a ſea of ſalt, ſo was *Lots* wife for looking backe, turned into a pillar of ſalt; becauſe

neither this countrey nor ſhee were ſeaſoned with grace and obedience, to teach vs how we ſhould be ſeaſoned; we muſt haue ſalt in our ſelues. *Mar.*9.10. All our ſacrifices muſt be ſeaſoned with ſalt. *Leuit.* 2. 13. Yea our ſpeech muſt be ſeaſoned with ſalt. *Col.* 4.6.

Q. May kings lawfully and with a good conſcience make warre.

A. If their cauſe be good, their affection ſanctified, their authoritie lawfull, and if they finde there is no other meanes to ſuppreſſe the enemie, to ſecure themſelues, and aduance Gods glory, they may lawfully raiſe wars, for if it is lawfull to defend the poore, to releeue the oppreſſed, to puniſh the wicked, to preſerue our ſelues, friends, children and goods, if the Magiſtrate beareth not the ſword in vaine, if God himſelfe hath preſcribed the manner and forme of fighting, if *Abraham*, *Moſes*, *Ioſuah*, *Dauid* and other holy men haue made warres; then it is lawfull for Kings and Princes to raiſe warres, the former conditions being obſerued, but becauſe peace is better then warres, as ſaith the Poet. *Pax vna triumphis innumeris potior*; Kings muſt be ſlow to vndertake warres: as *Hozekias* was with the kings of *Aſſyria*, and ſome iniuries muſt be winked at, which doth

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ſhow the magnanimitie of a King, not for euery ſmall iniurie to be inflamed with wrath, but rather to forget them, as *Cæſar* by *Cicero* was commended that hee did vſe to forget nothing, except iniuries, and aboue all things crueltie in warres is to be hated; for *Pax homines: ſuas trux decet ira feras.*

Q. But may Chriſtians vnder the Goſpel raiſe warres?

A. Yes, but they muſt be very carefull to auoide warres, and to vſe all the lawfull meanes they can to maintaine peace. For Chriſt the Prince of peace, hath left his peace with vs. *Ioh.* 5. It was foretold that wee ſhovld beat our ſwords into plow ſhares, and our ſpeares into pruning hookes. *Eſay*, 2. It was Chriſts commandement that wee loue one another. *Ioh.* 15. We muſt not reſiſt euill, *Matth.* 5. Wee muſt not reuenge, but giue place to wrath. *Rom.* 13. Our greateſt ſtrife and warres muſt be againſt our ſpirituall enemies, therefore we are exhorted to put on the whole armour of God. *Eph.* 6. This ſpirituall armour did the Chriſtians vſe in the Primitiue Church, to ſubdue the greateſt Monarches in the world, and to propagate the Goſpel, *Peter* is commanded to put his ſword into his ſheath. *Matth.* 26. And we are

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all commanded to loue our enemies, to bleſſe them that curſe vs, to doe good to them that hate vs. *Matth.* 5. Which teſtimonies doe alleadge, not altogether to condemne warres in caſe of neceſsitie, but to ſhow how loath Chriſtian Princes ſhould bee to raiſe warres, and how rather they ſhould looſe ſome of their right and dignity, then to trouble the peace of Ieruſalem, to ſhed the blood of their brethren, whom Chriſt hath bought with his owne blood; to bereaue parents of their children, & wiues of their husbands, to defloure virgins, ouerturne Churches and Chappels, deſtroy religion, extinguiſh learning and diſcipline, lawes and iuſtice, and to make away for the Turke, the Diuels eldeſt ſonne, the profeſſed enemie of our Sauiour, the ſcourge of Chriſtians, & the rod of Gods indignation, to ſweepe away that little remnant of the Chriſtian world which is left, and to ouerthrow all with that, not Ægyptian, but Tartarian darkeneſſe of *Mahomets* doctrine, as he hath already done theſe glorious Countries and Churches, which wee haue ſhamefully loſt, through our pride and contention. *Heu quo diſcordia ciues perduxit miſeros?*

Q. Why did Chedorlaomer *raiſe armies againſt*

againſt theſe other kings?

A. Becauſe they rebelled againſt him, and here we may ſee, that it is not lawfull for any people to rebell againſt their kings, although their gouernment be vniuſt. Secondly, they deſerued to be tributaries and ſeruants to a ſtrange king, becauſe they were the ſeruants of filthy and ſtrange ſinnes, neither are they worthy to be a free people, whom the ſonne hath not made free. Thirdly, the truth of *Noahs* propheſie may here be ſeene, that *Canan* is *Sems* ſeruant; *Chedorlaomer* of *Sem* is king at this time ouer the *Cananites*. Fourthly, here we may ſee what a dangerous thing it is, for a people to rebell againſt their kings, for by this meanes vnitie is broken, order and diſcipline is euerted, lawes and religion are extinguiſhed, and all things turned vpſide downe; and therefore the authors of rebellion, haue beene moſt fearefully puniſhed, as the examples of *Core*, *Dathan* and *Abiram*, againſt *Moſes* and *Aaron*: *Abſalom* and *Seba* againſt *Dauid*, and many more can witneſſe. Therefore kings muſt be obeyed in all matters indifferent, but not in thoſe things that are againſt the glory of God, for it is better to obey God then man, and they who doe not obey their kings in matters againſt

God are not to be accounted rebels, except we will make *Moſes* and *Aaron*, who reſiſted *Pharaoh*: *Chriſt*, *Iohn Baptiſt*, and the Apoſtles, who reſiſted the *Iewes*, the Chriſtians who reſiſted Idolaters to be rebels, which to thinke is impious.

Q. Why did the king of Elam *with his confederates, kill the* Rephaims?

A. Theſe *Rephaims* or Gyants with the *Zuzims*, *Emims*, and *Horites* tooke part as it is thought with the *Sodomites*, and did hinder the king of *Elam* from taking *Sodome*, and *Moſes* here mentioneth their ouerthrow, to ſhow vs of what great power the king of *Elam* was then, that he was able to ouerthrow ſo many nations, now theſe *Rephaims* were a people then dwelling in *Canan*. *Gen.* 15. And are here ouerthrowne in *Aſhteroth*, a citie in *Baſan*, where *Og* afterward was king, *Ioſh.* 13. 31. The *Zuzims* are theſe people as it is thought, who in *Deut.* 2. 20. Are called *Zamzummims*, and they are ouerthrowne at the citie *Ham* where they dwelt, the *Emims* were a great people and accounted Gyants, *Deut.* 2. 10. Theſe are ouercome in *Shaneth* or the plaine of *Kiriathim*, the *Horites* were a people that dwelt in *Seir*, where they are now ouercome. *Eſau* and his ſonnes afterward droue

droue them out from thence, and this mount was called not *Seir* at this time, but afterward had this name from *Eſau*. *Seir* ſignifieth *Hearry*, theſe then were chaſed by *Chedorlaomer* his confederates vnto *El-paran*, or the plaine of *Paran*, which is a barren or comfortleſſe wilderneſſe neere to the deſart of *Sinai*, and heere the Iſraelites wandered thirty eight yeares.

Q. *What was* En-miſhpat ?

A. The name of that place where the Iſraelites were iudged and reprooued by God, becauſe they murmured for want of water, for *En-miſhpat* doth ſignifie the wel of iudgment, this is called alſo *Cades*, which is a city in *Arabia*, where *Mirian Moſes* ſiſter was buried; the deſart next adiacent is called *Cades*, and *Cades-barne*, from whence *Moſes* ſent the twelue ſpyes to *Canaan*. Hither *Chedorlaomer* returned with his confederate kings, and ſmote the *Amalakites* and *Amorites* in *Hazezon Thamar* a city in *Canaan*, which afterward fell to the tribe of *Iuda*, and was called *Engedi*, *Ioſ.* 15.62. Here wee may ſee what happy ſucceſſe *Chedorlaomer* hath ouer his enemies, which is neither to be aſcribed to fortune or his courage, but to him who

who is the Lord of hosts, there is no king saued by the multitude of an host, a mighty man is not deliuered by much strength, *Psal.* 33.16. Yet this we must commend in him, that he vsed such diligence and expedition in suppressing these rebels before they grew stronger. It was the praise of *Alexander Macedo*, that whatsoeuer battell hee vndertooke, he did it with wonderfull celerity and expedition, *Curtius, lib.* 5. And that was a meanes that in so short a time he did subdue so many nations; and from hence wee must learne with all expedition to subdue our sins. for, *Periculum est in mora.*

Q. *What successe had* Chedorlaomer *and his confederates against the Kings of* Sodome *and* Gomorrha?

A. The kings of Sodom and Gomorrha fled and fell into the slime pits, not of ignorance, for they were better acquainted with that ground then their enemies, but of purpose, that so they might escape the fury of their enemies: in these pittes questionlesse a great many perished, and others of them fled to the hils. Secondly, all the goods and victuals of Sodom & Gomorrha were taken, which was a very great spoyle, because in Sodom

dom there was both riches and abundance of bread. Thirdly, *Lot* is taken captiue, and his goods taken from him, which was the cauſe that *Abraham* made warre againſt them and ouercame them. Here then we ſee that many are killed in the iudgement of God, and ſome eſcape in his mercy. Secondly, the goods and the victuals of Sodom, are made a prey to the hungry ſouldiers in Gods iuſt iudgement; becauſe they did not vſe them eyther to Gods glory or the comfort of the poore; but to pride and ryot. Thirdly, *Lot* is taken, and ſo he is partaker of their miſery, becauſe he deſired to be partaker of their fruitfull country.

Q. What league made Abraham *the Hebrew with* Mamre, Eſchol *and* Aner?

A. *Abraham* the Hebrew (for ſo he is called from *Heber*, becauſe he retained his faith, or elſe from *Habar*, becauſe hee paſſed ouer Euphrates, from which his poſterity are called Hebrewes, to put them in mind of their originall) made a couenant with theſe three men, or rather they with him, becauſe he was ſo highly beloued of God, which couenant was not of the nature of thoſe couenants that conquerours make with the conquered,

which

which are nothing els but lawes, which the conquered must obey according to the pleasure of the law-makers: neyther was this covenant to desist from warres, and maintaine peace, for there was no wars betweene them, but it was onely a partition betweene them to defend and maintaine one anothers right against their enemies; and questionlesse this couenant was made by the speciall direction of God, for the comfort of *Abraham*, who beeing a stranger there, had notwithstanding the ayde and assistance of these great men when occasion serued, and wee must note heere that *Abraham* is called an Hebrew, and his posterity Hebrewes, which name signifieth a pilgrime and stranger, to put vs in minde what the children of God are in this life, euen pilgrimes and strangers. By which they shew that they seeke a country, *Heb.* 11.

Q. But did Abraham *well to make a couenant with these* Amorites *being infidels?*

A. Whether these three were infidels or not it is vncerten, and I rather hold that they were not, both because *Abraham* made a couenant with them, rather then with others, as also because wee cannot deny but there were

were ſome in theſe parts, who knew the true God. As *Melchiſedech* who conuerſed in theſe countries, was both a king and prieſt of the moſt high God, it is very like that his ſeruants and many more were of his profeſſion; and if there were, why ſhould we think that theſe three who were *Abrahams* ſpeciall friends to be infidels, ſeeing the holy man made a couenant with them, but ſuppoſe they were infidels, yet we cannot reprooue *Abraham* for this couenant made with them becauſe as yet there was no poſitiue law to the contrary. Secondly, the iniquity of the Amorites was not yet full. Thirdly, *Abraham* could not liue amongſt them if hee had not had mutuall commerce and made ſome couenants with them. Fourthly, in this couenant *Abraham* did not offend God, ſeeing otherwiſe he could not haue liued peaceably among them, and in this he gaue no advantage to the Idolaters to blaſpheme God. Fifthly, many holy men haue made ſuch couenants with infidels, and are not reprooued, as *Iaeob* with *Laban*, *Gen.* 31. *Iſaack* with *Abimelech*, *Gen.* 26. *Salomon* with *Hiram*, 1. *King.* 5. Yea the Iſraelites themſelues had power to make couenants with their neighbours

bour nationst exeepr with thoſe ſeuen mentioned, *Deut.*7.

Q. Was it lawfull for Abraham *being both a priuate man and a prieſt, to raiſe warres?*

A. A priuate man cannot raiſe armes, except he will be counted ſeditious, now *Abraham* was no priuate man, becauſe by Gods owne mouth, he was appointed Lord of this land; and it was his by right, although not by poſſeſſion, neither were theſe three brethren priuate men, with whom *Abraham* was confederate. Yea although *Abraham* had beene a priuate man, yet this fact of his is no preſident, for priuate men to rayſe armes, except they haue the ſame meaſure and direction of the Spirit that he had, for if he had not beene directed by God, it is vnlike that with three hundred and eighteene domeſtick ſeruants hee would purſue foure mighty kings. Moreouer, although *Abraham* was a prieſt, and a prophet alſo, yet he rayſeth armes lawfully, beeing called by God, ſo did *Moſes* and the *Leuites* fight againſt the worſhippers of the golden calfe, *Moſes* killed *Og* king of *Sihon*, and *Samuel Agag* king of *Amelec*, yet theſe are not preſidents for the miniſters of the Goſpell to rayſe

rayſe armes, for they were called extraordinarily vnto this function, but the preachers of the Goſpell are not. Againe, the preachers of the Goſpell muſt eſchew all things that hinder them in diſcharging of their function, eſpecially warres, which if they follow, they muſt neglect prayers, preaching, and eccleſiaſticall diſcipline. Beſides, the Apoſtle ſheweth, that the weapons of our warrefare are not carnall, but mighty through God, caſting downe euery ſtrong hold, 2. *Cor.* 10. Yet I deny not but the preachers may exhort the magiſtrate to rayſe armes againſt the enemies of God, for the prieſts vnder the law ſounded the trumpets and carried the Arke, when the people went to battle.

Q. How farre did Abraham *purſue his enemies?*

A. As farre as *Dan*, a place in the North of *Canaan*, and one of the ſprings of *Iordan*, a hundred and foure miles from Ieruſalem, it was of old called *Leſhem*, but being wonne by the *Danites* it was called *Dan. Ioſ.* 19. 47. And it ſeemes that eyther *Moſes* now giueth it this name by way of propheſie, or els *Ezeras* who ſet the bookes of the olde Teſtament in order, did change the old name beeing

ing out of vſe into this other name *Dan*. Here it was where *Ieroboam* ſet vp the golden calfe, and *Peter* confeſſed Chriſt to bee the Sonne of God, and where the woman was miraculouſly healed of her bloody fluxe, in memory of which miracle the woman cauſed a pillar to bee erected in that city, on which the image of Chriſt was ſet, and the woman behinde him, touching the hem of his garment; but *Iulian* cauſed this Image to bee pulled downe, and his owne to be erected in the ſame place, which ſhortly after was throwne downe with thunder from heauen. *Euſeb. lib.7.eccleſ. hiſt.cap.*14. This towne was alſo called *Ceſaria-Philippi*, by *Philip Tetrach* of *Traconites*, in honour of the Romane *Ceſars*, *Agrippa* alſo inlarged this Citie, and called it *Neronia* in honour of *Nero*. *Ioſep. ant.*20. *cap.* 6. Now we muſt not thinke that this was raſhneſſe and temperitie in *Abraham*, with ſo few men to follow ſo great an armie ſo farre; but rather true courage and fortitude, becauſe he was led by Gods ſpirit, and becauſe hee was aſſured of Gods helpe, therefore hee knew there were more with him then againſt him, beſides the iuſtneſſe of the cauſe, the good end, that *Abraham*

brahām did ayme at in this fight; his vpright life, and the teſtimonie of his conſcience made him bold to deſpiſe death it ſelfe. *Sapiens non metu frangitur, non poteſtate mutatur, non extollitur proſperis, non mergitur triſtibus, Amb. ad Simpl.* And if any thing make a man feare, it is the guiltineſſe of his conſcience, *Nam timidum nil facit animum niſi reprehenſibilis vitæ conſcientia. Sen. 4. de virtut.*

Q. What ſucceſſe had Abraham *in this battle againſt the foure kings?*

A. He ſmote them and perſued them to *Hoba*, he reſcued *Lot* and his goods, the Sodomites and their goods, and here we may ſee *Abrahams* policie in diuiding his ſeruants, and that in the night: to teach vs that it is lawfull to vſe policie and ſubtiltie againſt our enemies, if there bee no falſehood and vniuſtice found in it. We know that God commanded *Ioſhua*, to lay an ambuſh behinde the Citie *Ai*, for to take it. *Ioſh.* 8. 2. He came ſuddenly vpon the fiue kings in the night. *Ioſh.* 10. 9. *Gedion* vſed the ſtratagem of trumpets, pitchers and lampes, to ouercome his enemies. *Iudg.* 7. 16. And *Dauid* the meanes of an Amalekite

kite to ouercome the Amalekites, 1. *Sam.* 30. 15. For if it be lawfull vpon iuſt occaſion to raiſe warres againſt our enemies, it is alſo lawful to vſe ſuch ſtratagems, as may further vs in obtaining the victorie. Secondly, wee muſt not attribute this victorie of *Abrahams* to his ſtrength or policie, but to the Lord who made him rule ouer kings, and gaue them as the duſt to the ſword, &c. *Iſay* 41. 2. Thirdly, God would haue *Abraham* to bring backe the Sodomites and their goods, that both God might ſhow his wonderfull mercy and patience, as alſo make them inexcuſable. Fourthly, this *Hoba* into which *Abraham* perſued his enemies, was a village in *Hieromes* time, where certaine Ebeonite Hebrewes dwelt. Fifthly, as the foure kings troubled *Canaan*, but are ouercome by *Abraham*. So, the foure great kingdomes of the world haue troubled the Church, but are ouercome of Chriſt the Sonne of *Abraham*.

Q. What was Melchiſedec?

A. Not the holy Ghoſt, as ſome heretikes haue affirmed, for the holy Ghoſt is not a man; nor king of *Salem*, nor a prieſt, nor prieſt of the moſt high God, except we will

will make him inferiour to God. Secondly, not an Angel, for the Scripture ſhoweth no ſuch thing, neither is an Angel a prieſt, for euery high prieſt is taken from amongſt men, *Heb.* 5.1. Thirdly, not the Sonne of God, for he is not *Melchiſedech* the prieſt, but a prieſt after the order of *Melchiſedech*, *Pſal.* 110.4. Fourthly, not *Sem* the Sonne of *Noah*, as the Hebrewes affirme, rather of malice then ſound iudgement, becauſe they cannot endure any ſtranger ſhould be thought ſuperiour in any thing to their father *Abraham*; for if *Sem* was *Melchiſedech*, *Moſes* had not concealed it, being an honour to haue ſuch a noble progenitor. Secondly, *Melchiſedechs* gedealogie is not mentioned in Scripture, but *Sems* is. Thirdly, *Melchiſedechs* deſcent is not counted from the Hebrewes progenitors, *Heb.* 7.6. Which plainely ſheweth he deſcended of another ſtocke then the Iewes did who came of *Sem*. Fourthly, all this country in which *Melchiſedech* reigned, was poſſeſſed by *Canaans* poſterity. Therefore *Sem* could not bare rule here, to be both a king and a prieſt among them. Fifthly, if we ſhould yeeld that *Mel-*

chiſedech was *Sem*, wee muſt be forced to deny a chiefe relation betweene *Melchiſedech* and Chriſt, which *Paul* toucheth, *Heb.* 7. Which is this, as *Melchiſedech* beeing a ſtranger from the family of *Sem*, was notwithſtanding a prieſt and king; ſo Chriſt though a ſtranger from the tribe of *Leui*, which onely was appointed for the prieſthood, is notwithſtanding a king and prieſt for euer. Sixthly, *Melchiſedech* had no ſucceſſour in his prieſt-hood, but *Sem* had, for *Abraham* was a prieſt, ſo was *Iſaac*, *Iacob*, and the children of *Leui*. Seauenthly, if *Melchiſedech* was *Sem*. Then, whereas *Leui* payd tithes being in the loynes of *Abraham*, he being alſo in the loynes of *Sem*, (becauſe *Abraham* came of *Sem*) did pay tithes to *Sem*, which is abſurd. Eighthly, if this be true, then we muſt confeſſe that in the perſon of *Sem*, both the prieſthood of *Aaron* and *Melchiſedech* was ioyned together, for *Aron* was in the loynes of *Sem*, and ſo we muſt yeelde that Chriſt in that he was a prieſt after the order of *Melchiſedech*, he was alſo after the order of *Aaron*. Ninthly, if *Melchiſedech* had beene *Sem*, it it is very like that *Abraham* all this while

that

that he was in *Canaan*, would not neglected to haue ſought him out, and conuerſed with him, both for his further comfort, ſtrength and inſtruction, then the fift opinion is ſoundeſt, which holdeth *Melchiſedech* to haue beene a *Cananite*, yet a true worſhipper of God, for it is very like, that as God had his prieſts amongſt the Iewes, ſo he had ſome amongſt the Gentiles, and as *Aaron* among the Iewes was eminent, ſo *Melchiſedech* among the Gentiles, for God is the God of the Gentiles, as well as of the Iewes, and beſides that *Philo* and *Ioſephus* are of this opinion, the chiefeſt of the auncient Fathers doe defend the ſame.

Q. Where did Melchiſedech, *and the king of Sodom meete* Abraham?

A. At the valey of *Saueth*, not farre from Ieruſalem, where *Abſolom* ſet vp his pillar, 2. *Sam.* 18. 18. This valley is called the kings dale, eyther becauſe the kings and princes did vſe to exerciſe themſelues heere in running, or els becauſe of the excellency and pleaſantneſſe thereof, being a place fit for kings. Herein the king of Sodom though a prophane man, we ſee great

manity and thankfulneſſe, that hee would goe to meete *Abraham*, and reioyce with him at his happy ſucceſſe, humanity and gratitude arecommendable in al, for, *Beneficiorum memoria non debet ſeneſcere, Senec. lib. de benif.*

Q. Of what place was Melchiſedech *king?*

A. He was king of *Salem*, which afterward was called *Ieruſalem*, from *Iereth* and *Salem*, that is, the viſion of peace, for *Abraham* called the hil on which he would haue ſacrificed his Sonne *Iehouah Iereth*, *Gen.* 22. Then *Iereth* being put to the old name *Salem* is made vp Ieruſalem, after *Melchiſedech* the *Iebuſites* had the dominion of this city, and from them it was called *Iebub*, *Ioſ.* 18.28. *Iud.* 19. 10. But afterward *Dauid* conquered it, and did enlarge it with many goodly buildings, ſo that it became the moſt famous city in all the eaſt, *Plin. lib.* 5. *cap.* 14. This is that city gouerned by *Melchiſedech*, repaired by *Dauid*, beautified by *Salomon*, with the goodlieſt temple in the world, adorned with the miracles and preaching of the Prophets, ſanctified with the life, miracles, doctrine, blood and reſurre-

ction

ction of our Sauiour; and with the ſending downe of the holy Ghoſt, honoured to bee the figure of Chriſts Church millitant in the old Teſtament, and of the Church triumphant in the new, watered with the blood of *Steuen*, *Iames*, and other holy Martyrs, and happy in that the light of the Goſpell did firſt ſhine there; for out of *Sion* came the law, and the word of the Lord from Ieruſalem, but moſt vnhappy in that ſhe killed the Prophets, and ſtoned them that were ſent to her, in that ſhe would not bee gathered vnder the wings of Chriſt, therefore many yeares agoe ſhe is left deſolate, *Mat.* 23.

Q. Wherein was Melchiſedec *the type of Chriſt?*

A. *Melchiſedec* was a king, ſo is Chriſt the king of kings. Secondly, *Melchiſedec* was a prieſt, ſo is Chriſt a Prieſt after the order of *Melchiſedec*. Thirdly, hee was King of peace, ſo is Chriſt the Prince of peace. Fourthly, he was King of righteouſneſſe, ſo is Chriſt *Iehouah* our righteouſnes. Fifthly, he was without father and mother, ſo is Chriſt, as God without a mother, as man without a father. Sixthly, as he was

without generation, ſo none can declare Chriſt his generation. Seauenthly, as he was without beginning, or end, ſo is Chriſt, becauſe hee is the beginning and the end. Eightly, he was an extraordinarie Prieſt, not being in the line of *Sem*, ſo was Chriſt not being of the tribe of *Leui*. Ninthly, he was a greater prieſt then *Aaron*, and ſo was Chriſt. Tenthly, hee was not annointed with externall oyle, neither was Chriſt, but but with the oyle of gladneſſe. Eleauenthly, hee refreſhed *Abraham* with bread and wine; ſo hath Chriſt with his owne body, which is that bread of life that came downe from heauen. Twelfthly, he in his Prieſthood had no ſucceſſour, neither Chriſt, but hath an euerlaſting Prieſthood. Thirtenth, he bleſſed *Abraham*; and ſo hath Chriſt vs withall ſpirituall bleſsing. Fourteenth, he was made like to the Sonne of God, and Chriſt is the true and onely begotten Son of God. Fifteenth, he was king of *Salem* which is Ieruſalem, ſo was Chriſt annointed king vpon the holy hill of Sion, which is Ieruſalem. Sixteenth, he did not bleſſe *Abraham* till he returned from the ſlaughter of his enemies, neither will Chriſt vs, till

we haue ouercome our ſpirituall enemies; Seauenteene, *Melchiſedec* did vſe to ſacrifice at Ieruſalem, ſo did Chriſt ſacrifice his bleſſed body on the croſſe at Ieruſalem.

Q. Why did Abraham *giue tithes to* Melchiſedec?

A. To teſtifie his thankfulneſſe to God, who had ſent ſuch an excellent Prieſt to bleſſe him, for he was bound to miniſter to him in carnall things, ſeeing he was partaker of *Melchiſedechs* ſpirituall things. *Rom.* 15.27. Secondly, he gaue tithes in ſigne of homage, and to ſhow how inferiour he was to *Melcheſedec*, conſider how great *Melchiſedec* was, to whom euen the Patriarch *Abraham* gaue the tenth, *Heb.* 7.4. Thirdly, he gaue tythes becauſe hee knew, (although not by a poſitiue law as yet, but by diuine inſpiration) that the tithes did belōg to God; and to his Prieſts, and therefore was ſacriledge to keepe them backe, for we muſt giue vnto God, that which is Gods. *Matth.* 22.21. Fourthly, becauſe it was the cuſtome euen before the law amongſt holy men, to pay their tythes, euen as ſacrificing, building of Altars, diſtinction of cleane and vncleane beaſts, therefore wee

reade

reade here not onely of *Abraham*, but also of *Iacob* that promised to pay tythes of all he had to the Lord. *Gen.*28.22. Fifthly, he paide his tythes as other holy men vse to doe, because he knew that those who serue at the Altar, must liue by the Altar. 1. *Cor.* 9.13. Sixthly, he paide his tythes, because hee knew that God would giue an hundred fold more then his tythes were worth, according to that, bring yea all your tythes vnto the store-house, and prooue me saith the Lord; if I will not open to you the windowes of heauen, and poure you out a blessing, that there shall not be roome ynough to receiue it. *Malac.*3.10.

Q. What kinde of tythes were vsed amongst the Hebrewes?

A. *Hierome* vpon *Ezechiel cap.* 5. & 40. Affirmeth that there were some tythes which the people did owe to the Leuites. Againe, there were other tythes which the Leuites, that is, the inferiour order of ministers, out of their tythes, did owe to the Priests, also there were other tythes which euery one of the people put a part in their barnes, appointed to be eate by the Priests, Leuites and people together, in the entrance

trance of the Temple; moreouer there were other tythes which were laide vp for the poore, but *Vincentius in ſpec. moral. lib.* 1. *diſtinct.* 66. Maketh mention onely of three ſorts of tythes, vſed in the old Law: the one ſort were theſe which were paide to the Leuites, ſpoken off *Numb.* 18. 24. The other ſort were theſe which were publikely eaten in the Temple, mentioned *Deut.* 14. 23. The third ſort were theſe which were laide vp at the end of euery three yeares, for the poore & ſtrangers, ſpoken of *Deut.* 14. 28. Of theſe three ſorts of tythes, the firſt onely remaineth amongſt Chriſtians, the ſecond ſort which were publikely eaten and ſacrificed, are aboliſhed, being a meere ceremonie, the third ſort alſo for the proportion is taken away, for wee are not bound to giue the tythes of our goods to the poore, but to releeue them according to our abilitie, and giue them ſuch as wee haue. *Luk.* 11. 41.

Q. Then is it lawfull to pay tythes to the preachers of the Goſpel?

A. It is not onely lawfull to pay them, but ſacriledge to withhold them, for wee muſt giue vnto God that which is Gods,

and

and hee who beſtoweth all things onvs, doth require no more but his tithes of vs, for the tithes doe not principally belong to the preachers, but to God; and he who ſetteth them a worke is their pay-maſter. Therefore hee who withholdeth the tithes from the preachers, doth not ſo much wrong the preachers as God, to whom they properly belong. Moreouer, the precept of paying tithes is not altogether ceremoniall, but partly morall, partly iudiciall: morall, in that the labourer is worthy of his hire, eſpecially they who labour in the word are worthy of double honour, for he that ſerueth at the Altar muſt liue by the Altar. Iudiciall, in that the paying of tithes to the labourers in the word, belongs to the externall gouernment of the Church and common wealth, and therefore Chriſtian Kings and counſels haue eſtabliſhed, that vnder paine of excommunication the tithes ſhould bee paid to the miniſters, as a due which God himſelfe hath demanded. *Conſtantine* and *Charles* the great did command the ſame, the counſells *Matiſconenſe* held *anno.* 587. *can.* 5. *Durienſe, an.* 779. *can.* 10. *Moguntinum, an.* 813. *can.* 38.

38. And other famous ſynods haue moſt ſtrictly enioyned the paying of tithes, then ſeeing tithes are both commanded by God to be paid, as alſo by the ciuill magiſtrate, it is both ſacriledge and contempt againſt the magiſtrate (whom we muſt obey for conſcience ſake) not to pay them, truely if it had not beene the ſpeciall will of God, euen in the time of the Goſpell, to pay tithes to the preachers, Chriſt had not commended the Scribes and Phariſes for paying of them, which he doth, *Mat.* 23. 23. Againe, it was neceſſary in the old law to pay tithes to the *Leuites*, much more needfull is it now in the Goſpell, for the preachers are not onely the *Leuites* ſucceſſours, but alſo their calling is more honourable, and their charge is greater. Beſides our righteouſneſſe muſt exceede the righteouſneſſe of the Scribes and Phariſes, or elſe we cannot enter into the kingdome of heauen, but their righteouſneſſe was ſo great, that they did not omit to pay their tythes, euen of the leaſt things; therefore much more carefull muſt we be to let the preachers haue their due; the Gentiles alſo led by the law of nature, were carefull in this

this practiſe, as *Cyrus* king of Perſia, hauing ouercome the Lydians, payed the tythes of his ſpoile to *Iupiter*, ſaith *Herodotus lib.* 1. The Romans paide tythes to *Hercules*, *Cicero lib.* 2. *de offic.* The Arabians paide tythes of their incenſe to *Sabis*. *Plin. lib.* 12. *cap.* 14. Laſtly, the puniſhments executed vpon theſe, who haue defrauded the Church of her right, are ſufficient teſtimonies to prooue how dangerous it is, to with-hold the tythes from her, famine and pouertie, are the effects of this ſinne, *Hieronis in Mulach.* 3. They are guiltie of the murther of ſoules, before Gods tribunall, who are partakers of it, *Auguſt. de doct. Chriſt.* they are puniſhed with preſent and eternall plagues. *Chytreus in cap.* 7. *Joſua.* Eagles feathers being mingled with the feathers of other fowles, are ſaid to conſume theſe and themſelues alſo, euen ſo the tythes haue eate vp and conſumed patrimonies, and eſtates of many men, as daily experience teacheth euery where, but eſpecially in the kingdome of *Scotland*. Truly, to meddle with the Church goods after this ſort is to meddle with *aurum Toloſanum*. *Eraſ. in Adag.*

Q. Why

Q. Why is God called the poſſeſſour of heauen and earth?

A. That by this title, he might be diſtinguiſhed from falſe gods, therefore theſe and ſuch like titles are giuen him in Scripture, he is ſaid to ſit in the heauens. *Pſal.* 2. To make the heauen and earth. *Pſal.* 124. To ſtretch out the heauens aboue. *Eſay*, 44. To ſtretch them out like a garment. *Pſal.* 104. To lay the foundations of the earth and the corner ſtone thereof, *Iob.* 38. Hee is called the Lord God of heauen, *Ion.* 1. The earth is ſaid to be his, and the fulneſſe thereof, the world, and they that dwell therein, *Pſal.* 34. And *Ieremie* concludeth that theſe gods who haue not made the heauens and the earth, ſhall periſh from the earth, *Ier.* 10. 11. Now by the heauen and earth are vnderſtood all things therein contained, and this may abate the pride of theſe who haue great poſſeſſions, which if they bee compared with heauen and earth they are nothing. Againe, they are not permanent, for when man dyeth, he ſhall carry nothing away, his glory ſhal not deſcend after him, *Pſal.* 40. 17. Beſides, let a mans poſſeſſion be neuer ſo great, yet as *Philo* ſaith, the

right

right of possessing all things belongs vnto God onely, man hath but the vse of these things which he doth possesse. Secondly, if God be possessor of all, then the Sonnes of God haue right and interest in all the creatures, the wicked haue none. Thirdly, because he hath the possessions of all nations, we must wish well to all, and despise none. Fourthly, if he be possessor of all, then hee is by his power and prouidence in all things, he is not far from euery one of vs, *Act.* 17. 27.

Q. Did Abraham *well to sweare that he would take nothing from the king of Sodom?*

A. Yes: for by this oath he both satisfieth the king, that hee dealt simply and plainly with him in deliuering the persons and the goods, as also the people who might haue thought that *Abraham* for his owne gaine did vndertake this warre, and not for loue of his brother *Lot*; in such cases then it is lawfull to sweare, both for the aduancement of Gods glory, and confirmation of the truth, for wee honour and loue God, when we sweare thus, *Qui iurat, aut veneratur, aut diligit eum per quem iurat, Aquin. in Math.* Then seeing swearing is com-

commanded by God himſelfe, *Exod.22.* Yea oftētimes vſed by him & by Chriſt alſo. By the Saints and by the Angels, for we reade that all theſe haue ſworne Chriſt did not reprooue the high Prieſt for adiuring him: ſwearing alſo tendeth to the honour of God and the profit of our neighbours: therefore the Anabaptiſts are ridiculous, who oppoſe this doctrine, yet we muſt take heed that wee doe not ſweare at all times raſhly for euery trifle, ſo Gods name ſhall waxe vile and common. Secondly, that we ſweare not to doe any thing contrary to Gods will, for ſuch an oath is euill, but the action is worſe; as wee may ſee in *Iephthes* now, and *Herods* oath. Thirdly, that we doe not forſweare or ſweare to confirme a lye, for that is highly to diſhonour, God if we make him a witneſſe of our lyes. Fourthly, that wee doe not ſweare by the creatures, for that is to attribute Gods glory vnto them, neither can that be an oath properly which is ſworne by the creature, becauſe men ſweare by the greater, *Heb.6.16.* But there is no creature greater then man. Fifthly, that we doe not ſweare deceitfully, vſing ambiguous words, ſpeaking one

thing,& thinking another,for an oath is ordained to make an end of strife, *Heb.*6.16. But such oathes doe increase strife. Sixthly,that we sweare not by the name of Idols,or false Gods, for that is also to attribute Gods glory vnto them, and they that sweare by them doe seeme to put their trust and confidence in them, if then we sweare at all, let vs sweare only by God,as *Abraham* did here, who lifted vp his hand in testimony thereof,for we know that the Gentiles did honour their false gods by vsing their names to confirme their oathes, as the *Romanes* by *Fides Plut. in numa*. The Vestall Nymphs by *Vesta*, the Carthaginians by their countrey gods, some by *Iupiter*, and *Hercules*, others by *Castor* and *Pollux* did vse to sweare, much more should wee then seeke the glory of the true God by calling vpon him in our lawfull oathes.

Q. Did Abraham *well to refuse the king of* Sodomes *offer?*

A. Yes: because he would not haue him thinke that it was for his owne profit hee vndertooke this battle, neither would hee haue any thinke, that he would bee so much beholding to a prophane king, neither did he stand at this time in need, because hee

was

was ſufficiently rich. Beſides he would let him and all ages ſee how little hee did regard riches, and how little we ſhould, ſeeing our treaſure is laid vp in heauen. Yet this fact of *Abrahams* is no preſident for any to refuſe gifts when they may lawfully take them, for *Abraham* did not refuſe the gifts of *Pharaoh*, nor *Ioſeph* the preſent of his brethren, nor *Salomon* the gifts of the Queene of *Seba*, neither did *Ezechia* refuſe to take gifts from the king of *Babel*, nor *Ieremy* from the captaine of the guard, nor *Daniel* from *Nabuchadnezzar*, nor Chriſt from the wiſe men. Notwithſtanding, wee muſt know, that taking and giuing of gifts, is not alwayes lawfull, for it is dangerous and ſuſpicious for any ſubiect to receiue any gift from a forraine king, becauſe no man can ſerue two maſters. It is alſo vnlawfull to receiue gifts from the poore, and thoſe that cannot ſpare them, for wee muſt giue to the poore and not take from them: no leſſe prepoſterous and impious it is for a iudge or magiſtrate to receiue gifts to doe iniuſtice, for, *Oblatio muneris tinea eſt regiminis, Caſſiod. in epiſt.* But moſt of all intolerable it is to take or giue gifts for remiſsion of ſins, for deliuerance from pur-

gatory, for heauen and for the graces of the holy Ghost, as that old verse sheweth, *Templa sacerdotes, &c.* And not much inferiour are these gifts, that are giuen and taken for spirituall benefices; truly we liue in a goldē age according to that, *Aurea nunc vere sunt sæcula, plurimus auro, venit honos, auro cōciliatur amor,* To many now adais are like to *Midas*, who desire that whatsoeuer they touch may be gold. But I will not seeme too much to exclaime against this abuse, because the time will come, when the reeds will proclaime it, as they did the long eares of *Midas*. Besides *Harpocrates* teacheth me that, *Tutum est silentii præmium*, Now to returne to the matter, no gift is to bee giuen or taken which is contrary to true piety, or Gods glory, for such a gift blindeth the wise and peruerteth the words of the righteous, *Exod.* 23.8. Secondly, it peruerteth the naturall affection of men, so that *Iudas* for a gift sold his master, the souldiers for a gift did bely Christ, saying, that his disciples stole him by night, and *Dalilah* for a gift betrayed *Sampson*, *Quid non mortalia pectora cogis, auri sacra fames?* Thirdly, it is an enemy to liberty, for he that is corrupted

ted with gifts, hath his hands bound from doing good, and his mouth from ſpeaking truth. Fourthly, it is the cauſe of iniuſtice, therefore curſed be he that asketh a gift to ſlay an innocent perſon, *Deut.* 27.25. And woe to them which iuſtifie the wicked for a gift, *Eſay* 5.23.5. It is a hinderance to true happineſſe, for, not he that taketh bribes, but he that ſhaketh his hands from taking of bribes, ſhall dwell on high, &c. *Eſay* 33. 15. Sixthly, the reward of theſe that take ſuch rewards is fire, fire ſhall conſume the tabernacles of bribery, *Iob* 15.34. For theſe cauſes therefore many holy men haue refuſed gifts, as the man of God refuſed to take a gift from *Ieroboam*, *Eliſeus* from *Naaman*, *Dauid* from *Araunah*, *Daniel* from *Belthaſhar*, and *Peter* from *Simon* the ſorcerer. And here I end this ſecond booke, in which I haue not ſet downe euery queſtion that can be mooued, for I know that many friuolous queſtions may be moued, which are not worthy the anſwering, *Plura poteſt Aſinus interrogare, quam reſpondere Philoſophus.* Yet I haue not omitted theſe queſtions which are moſt eminent and wor-

thy of our paines, notwithstanding I haue passed by as much as I could, these which haue beene handled by others, lest I should seeme

FINIS.

A FAITHFVL AD

monition of a certeyne

true Paſtor and Prophete, ſent vnto the Germanes at ſuch time as certain great princes went about to bring Aliens into Germany, & to reſtore the papacy, the kingdom of Antichriſt. &c Now tranſlated into Engliſh for a like admonicion vnto all true Engliſhe harts, wherby they may learn and know how to conſider & receiue the procedinges of the Engliſh Magiſtrates and Biſhops.

Wyth a Preface of M. Philip Melancthon.

Take heede and beware of the leuen of the poppiſh Phariſeis.

Take hede and beware of the peſtilēt poiſon of the curſed Papiſtes.

Take heede & beware in time of theſe godles Aliens and bruttiſh Spaniardes, which minde to cōquer your nacion, and to ſubuerte the whole ſtate thereof.


BRITISH MUSEUM

The Preface of the Translatoꝛ.

Eusebius Pamphilus, the Translatoꝛ of thys folowyng treatise, vnto the Christen Reader.

The grace & merci of our heauelye father, with the true knowledge of his sone Jesus Christ, which the diuel and his members now labour with toth and naile, to blemish and subuert thoꝛow Antichrist the Pope and his generatiō, be dayly multiplied & confyrmed in the, most Christē Reader. This folowyng treatyse, as it was first wꝛytten of a woꝛthye Pꝛophet as hath bene since the Apostles time, foꝛ a warning vnto his deare countrye men: Euen so the state of my natural countrye of Englād, ouer which God threatneth now his terrible plages, stādyng in the like daunger, I thought that my naturall duty towards my countrey required so muche seruice of me as to translate the same into the Englishe tong, it paraduenture God wyll wooꝛke in the harts of the Readers therof by folow-

ing the counsell ministred therein; to preuent that subuersion & extreme inconuenience which at this present hãgeth ouer their heades. And thoughe the Papistes shal paraduẽture frown and fume therat, I care not much therfore, for seing the diuel hath so bewitched thẽ, that they care not what destruction they worke towardes their rouũtrey, so that their kingdome may florish againe, I am wel assured ẏ nothing proceding of the spirit of God, can content or please thẽ. And to say ẏ truth, for as much as they defyle thẽselues with idolatry, supersticiõ, false religiõ, and with persecuting of ẏ true professors of the Gospel, they are not worthy that ani good thing should delite or content thẽ, or that any godlye aduertisemẽt should sinke into their heads. But such as haue the true feare of God in their hartes, let them take it as a profitable admonitiõ vnto thẽ, with thankes geuing vnto almighty God, that he hath styred vp such instrumentes indued with suche a grace & spirit, wherby they may be warned

and

& aduertised how to auoide such imminent dangers as their sinnes & vnthankfulnes haue not only worthely deserued, but also in maner, brought vpon theyr neckes. If such warnings as haue proceded of the like spirite as this present aduertisment was writte, had bene regarded in time, paraduenture God would haue spared vs our late Iosias, noble king Edward of famous memori, a litle longer. O England, England, that thy sins, vnthankfulnes & securitie wer such ỳ they prouoked God to take from thee such a prince thorow whō thou mightest so quietly and religiously haue bene gouerned, & to send the such now as go about to bring the in thraldom & subiection vnto Aliens, & to conquer the with tyranny, & seduce the with false religion. O England, Englande, thy Nobles were preached vnto, and told plainly inough by Gods prophetes, that Gods wrath was at hand, if thei wold not redres their enormities, but they coulde not be hard, yea those to whō they preached made a mocke and

leſt at theyr earneſt crieng & calling
vpon thē, aſking them who made thē
ſo much of Gods coūcel. It wold ne-
uer ſink into their heades that God
would ſo deale with thē, as the Prea-
chers out of the ſpirit of God threa-
tened thē. They thought paraduēture
that it was inough for thē to pretend
Gods true religion, howe litle ſoeuer
they fraimed theyr liues thereafter.
But god hath now metelwel taught
ſome of thē the price of pretenſed reli-
gion, euen as he taught the Iewes in
the old Teſtamēt, how litle he regar-
ded theyr pretēſe of relygion, crieng:
The Temple of the Lord, The temple
of the Lord, & chewing in theyr liues
nothing but diſſolutenes, ſecuriti, and
epicuriſme. God graūt that the pen-
aūce which they that be lately taken
away, haue felte for theyr contempt &
diſſembling with God, may be an oc-
caſiō to thoſe that are yet left behinde
to conſider with thē ſelues, & to cal to
remēbraūce how good God is yet vn
to them, to cal thē ſtill to the crediting
of the godlye Preachers doctrine (I

meane

meane not of ý Papists, Antichristes messengers which now fil al Pulpits ful, with most shamefull lies (& most detestable blasphemies) seing God hath shewed in some of thē the ensamples of such punishmentes as they told thē before of. Which is a most infallible token that they were Gods true prophetes, & that it was his true religion whiche they preached. And therefore hath God taken some of them away, that the punishment of them, myght be a warning vnto the rest, to repent their negligence and contempt of his word, when they had it truly & faythfullye preached vnto them, & to endeuour them selues to beware hereafter how they contemne Gods worde at the mouth of his Preachers and prophets againe: least if they neglect this further warning, more then their fellowes had, God may gyue them also a further and a sharper penaūce. This should my Lordes and the Nobles do wherby the true feare of God myght appeare to be in their hartes, and not so fal from contempt of Gods holy

word to the vtter renouncing and denieng of it, and to seme to feare more a weake creature (as Peter dyd the Girle) then the mighty God, whych hath the hartes of al creatures in hys handes. Truly, truly, thys is not the way to pacify Gods wrath, for to denie his true religion, & to cõsent to abhominable idolatri, but rather to kindle it more feruently agaynst vs. We haue paraduenture policies, fetches & diuises in your heades, but take hede least they deceyue you. Thynke not ỹ god is boũd to your policies & drifts. I neuer sawe, nor heard yet that euer any policie or fetche against the wil of God, came to any good ende & effect at length. As I could rehearse manye examples euen in our time.

Thus much be spoken to ỹ Nobles for their aduertisment: whose insolency & supine dissolutenes without dout hath bene a greate cause of this plage that is now come vpon vs. Notwithstanding I meane not therby to clear and excuse the inferior or meene sorte, as though their part wer not therein also,

also. How vnthankful haue they ben also in receiuing, & how slacke in folowing the earnest aduertismentes that were daily geuen them. I meane not onely of the blinde Papistes which waited and gaped daily for the restoring of their wicked Masse, and other damnable idolatry (wherwith the diuell hath nowe filled their mouthes ful) thinking that al shoulde be wel, if they myght once haue that agayne. Now they may se what it hath brought, & what it is like to bring, namely the subuersion of the whole state of the realme, the ouerronnyng therof with a straunge nacion and such a nacion as is the most vyle and godlesse nacion vpon earthe, the vtter destruction of them selues and of their posterity for euer. Let thē nowe make much of papistry that list, they se what fruites it hath brought with it, and what it is lyke to bring more, if they will nedes haue it. I meane not (I sai) only of them, but euē also of those which haue knowen and professed Gods religion. That the same may wel be said

yours

vnto vs al, & to the whole realme generally, which Christ spake vnto Jeusalē in the .xix. of Luke, that all these plages are come vpon vs because we did not acknowledge the time of oure visitacion. Let vs al therfore repēt our former negligence. Let vs all amende our former fautes, and also let vs al be true folowers of the Gospel in dede, as we haue long bene professors therof in word, and thā doutles God shal ceasse and withdraw his plage wherwith he had minded to scourge vs, he shal driue the Papists and the aliens (which they go about to bryng in, to maintaine their kingdom, & to make them selues strong against God) out of our countrey, that wher thei sought but one way to come in, they shal seke ten to flye out of it againe. Let vs not contemne such warnings and admonicions as this conteined in the treatise folowynge. And speacially let no man misconstrue it, but read it wyth iudgement as an instruction not to stirre any man to vnlawful rebellion (as I dout not but the Papistes gods

sworing

swo?me aduersaries wil be readye to say, wher as they and no other are the auth?s of al mischiefe, as may most manifestlye appeare to any that hath but halfe his right wit) but only as an aduertisment that no mā minister any aide o? obedience to such Tirannes as bend thē selues against God and hys wo?d, and to the subuersiō of their naturāl coūtrey. In which case it is not only vnlawful to obey them o? in any wise to consent vnto thē, but also most lawful to stand in the defence of gods religion, and of the lawdable & auncient state of they? coūtrey, against such vncircumcised Ty?ānes (they shal neuer be called Magistrates of me, tyll they shew them selues wo?thy of that name) as go about such dāmelish enter?prises. The God of heauen with hys mighty hand confound them.

Nay, vntyll they haue a moze lawful cōmission.

Thus hast thou most gentle reder, both the scope of this admonitiō, and also partlye the occasion that moued me to translate it. Put now thy endeuour (if thou be a true Christian, and hast any true natural loue to thy coū-

trey,

euery, to thi self or to thi posterite) ẏ it be neither of ẏ fyrst author writtē, nor of me translated in vaine. And herewith let my ponker Papistes which nowe are in theyr ruffe, triumphe aboue the stoone, crieng: Crucifige vpon ẏ gospel, and the poore professours therof, take their aduertisment also, that whē God hath vsed them as his scourge & rod to that that hys diuine counceil hath determined, than can he find thē out wel inough, and giue them theyr penaunce, from the which their masse idol (make they neuer so muche of it) shal as litle saue and deliuer them, as Baal saued the wicked false Priestes and other that worshypped hym and tooke hym for theyr God.

God be mercifull to hys Church and flocke of England, & deliuer the same from the violence of vnmercifull Tyrañtes, & vngracious papistes.

(*)

The Preface of Master Philip Melancton.

AS our sauior Jesus Christ ỹ sõne of God offered vp himselfe vpon the crosse vnto his eternall father for our sinnes (Mary & John standing next vnto him) immediatli before his death, he gaue to John a special charge ouer his mother Mari, wherby he signified that he wold al men, and specially rulers & gouernors to haue the care & charge of his poor church, which suffreth in the world cõtempt, slander, & affliction: wherfor al men vpon earth & specially the true members of Christes true church, frõ ỹ beginning of the worlde vnto the end, ought to consider with them selues, & standing vnder the crosse of Christ, ther to behold & ponder this maruelous worke that the sõne of God shuld bear & suffre such terrible wrath of his eternal father for vs, & embrace the singular grace & mercy purchased therby vnto vs: & we al to shew our selues thankful therfore: knowing ỹ our hole life & death also ought to be directed vnto

The chief charge of officers.

this

this ende, specially, that God may be
praised: and a boue all, that ỹ true do-
ctrine of this great and singular woꝛk
might be preserued. And againe ỹ we
ought to be thankful foꝛ this wonder-
ful benifite of god. And therfoꝛ to ma
intayne & preserue that church of his
which doth preach, teach and embrace
this true and sicere doctrine, & calleth
vpō the very true God in the knowege
of Christ, accoꝛding vnto ỹ sayeng of
our saniour Christ vnto Peter, whan
thou art cōuerted, confirme & streng-
then thy brethren. Wherunto al men
do applye and endeuoure themselues
(if they be not altogether rude & god-
les, but haue any sparkle of godlye
knowledge and of the true faythe in
their heartes) namely that mankynd
should not lyue lyke a brute beast, se-
kyng onely an earthe lyfe foꝛ himselfe,
but alwayes to labour; how the kno-
ledge of God may best be furthered,
and the true religion best maintained
and preserued. And this is my erneſt
desyre, that all christian heartes inspi-
red with the feare of God, would at

this

this present, consider and remember, what dutie and allegeaunce they owe vnto God in these daungerous & troblesome dayes, and in this heuy time. For in asmuch as it is moost euident that the pope (the swoorne enemies of al true Christians) doth al that he can possibly, to the entent to suppresse the true doctrine, & Religion, which hath bene preached, and maintained these certayn yeares, and to stablish and set vp againe his Idolatrous seruice and superstitious errours. It is he that seduceth kinges and princes. And vsing the crafty conueiaunce of wicked byshopes and priestes, moueth theim to murther and shedding of bloud, which by bringing Aliens and straūgers swoorne vnto hym, into all Realmes, meaneth at lēgth to subuert, and abolyshe the auncient lawes, and whole state of noble and godly cōmon welthes, and so to worke a general destruction for euer.

Nowe what euery honest and true heart ought to do in such case, al godly men indued with any godlye vnder-

stand-

stãding, may easly perceiue & consider

And fyrst thus muche are al menne bounde vnto God, that thei ministre no maner of ayde nor assistaũce wherby Idolatry or false religion myghte be strengthened or maiutained, accordyng as it is wryten. Thou shalt not make thi selfe partaker of other mẽs sines

All men boũdẽ to geue no aid to the maynte-nauuce of Idolatrye.

Item ii. Cor. vi. Ye shall not helpe the vnfaythfull, or the vnbeleuers (vnderstand) to confyrme or stablyshe Idolatry. For howe can Christ and belial agree together: And what a comlye thyng is it, for the temple of God to be stuffed with Idols: Now are ye the temple of the lyuing God, as God saith, I wil dwell in them, and walke in them, and I wil be theyr God and thei shalbe my people. Wherefore departe and seperate youre selues a waye from them, saith the Lorde.

Euerye Christian oughte to open hys faythe to others.

Secondarely, euery one that dothe not vtterly contemne and despise God, is this much also boũd vnto hym, yᵗ he myndе and desire to haue his fayth & beleife in God, knowne vnto other. For thereunto is mankinde specially

created, that we should know & praise God, and also witnes and testifie vnto other of hī. And our sauiour Christ himselfe saith, he that denieth me before men, him wil I denie agayne before my heauenly father. And this cōfession must be made according to euery mans callyng, state, and degree. Such as be preachers and ministers, must cōfesse him, by preaching of true doctrine. Suche as be rulers and gouernours, must confesse him, by abolishing, and subuertynge of Idolatry and superstition, and by maintaining of true doctrine and religion. And all that can helpe, by any maner of meanes, either with body or goodes, to ye maintenaunce of the same, oughte to endeuour thē selues earnestly therunto, according to the saieng of S. Johñ i. Johñ. iii. Hereby do we knowe the true loue, that, like as Christ bestowed his lyfe for vs, euen so shoulde we bestowe our liues for the bretherne. Let euerye one consider, and ponder these and suche lyke aduertisementes by them selues, and hauyng alwayes

an eye, and respect vnto the same, let them than reade, and marke this treatise folowyng with diligence.

And specially for asmuch as al men arenot of one mynde, but some take & esteme the true honour of God, the true inuocatiō, religion, and doctrine for the most special and most necessary thyng to be sought, and some not. And agayne some are more feruent & constant in the same than some other. Least thorow the cuyl persuasions of ỹ worst sort, many other which know not the matter, nor the daunger therof, might be seduced and led awrye, this admonition and aduertisemente therfor, shalbe very necessari and profitable. For let the enemies of God & of our coūtrey pretend what thei wil, that thei meane not to be of councel, nor to subuert our olde auncient lawes: whā thei haue once their purpose, we shal se that that was their specialL drifte. For al their fayre wordes, and flatteryng persuasions are nothyng els, but traps to deceiue ỹ simple sort ẅ, till they haue wrought their feate.

Fayre wordes ar trappes to catch foles in.

Some

Some of them pretēd, and say: that thei minde nothing lesse, than to establish the Supremacy of Antichrist the B. of Rome, but if it were wel sought it would appeare, that moost of theyr practises and fetches come frō Rome. And that a great part of these proceadinges haue not bene wrought, nor practised without his aduise. What if vertuous and godlye princes, whiche haue set them selues against his kingdom, haue bene betraied and destroied, by the subtile practises of such impes of his, as haue borne swynge by their dissimulation about such vertuous princes. O howe many subtilties hath Sathā, to assaulte Christes kingdome with: I warrāt you it hath cost the B. of Rome many a nightes watch, yea, many a pound, before these practises were brought to this passe, which are nowe abrewyng. Yet hath god left some holes open, whereby such as haue any vnderstandyng, maye espye theyr driftes. For why do they holde godly, vertuous, learned & most worthy councelours in prison, but onely

because they feare, least they wold hinder, and withstande some of theyr enterprises and procedings. Let al those therfore that beare true heartes towardes theyr countrey, suffre them selues to be admonished in time.

What the cōming in of Spanyardes wyl grow to.

For if the Spanyardes do once enter into our countrey, and maye be suffred to nestle theim selues there, they wil not only at length creepe into the chiefe Dukedomes, Erledomes and lordshyps, and deale the same among them selues, but also wil establishe the Idol of Rome, and the whole cursed Papacy again: which al our countrey shal repent and rewe for euer. And yet that is the chiefe thyng, that the spiritual prelates (in geuyng theyr ayde and counsel therunto) doo seke. They care not what becom of this whole noble nacion, nor what villany bee vsed therin (as the Spanyardes are most vyle and beastly people geuen to vice and brutishnes) so that they maye vphold and maynteine theyr kingdome of Idolatry and superstition, and mayntaine again.

Priestes care not what become of the realme, so that theyr hoorishe kingdome florysshe.

The lord of heauen dis-

apoynt

apoynt and subuert theyr enterprises? For whatsoeuer thei can alledge, or pretend, to charge those with, whiche haue imbraced, and setforth the true religion, as many as haue any indifferent knowledge and vnderstandyng (if they wyll not speake against theyr owne conscience) muste nedes acknowledge and confesse, that diuers hyghe pointes, and necessary articles of christen religion, haue bene sincerely and purely taught, and declared by them. And diuers notable errours haue by them bene disclosed, which before were taught, and preached openly in Pulpets, whereby the people were pitefully seduced. And now such as haue truly and faithfully laboured, and trauelled, to setforth the truth to abandon such Idolatry, and superstition, as the people hath bene ertremely blynded with, to plant true, necessary and holesome doctrine, & to roote out al falshod & hipocrisie, thei are rewarded for their labour with imprisonment, deprimation of theyr liuynges and goodes, & with such like rewards. Other causes

The rewarde of true preachers.

may wel be pretended of the persecutors, and common cutthrotes, as we may heare, but these are the very causes in dede. How long God (which is iust in al his workes) will suffre & vse them as his scourges (as Dauid saith the wicked manne is a scourge of the Lord) that let thē loke vnto. For wher they pretend, that muche disorder, dissension, negligence, securitie, and offence did raigne amōg the professors of the true religion, without redresse or reformation. &c. It cannot be denied, nor they them selues wil not deny. But ỹ al this is true in dede. And moreouer that they are laden with diuers infyrmities and sinnes, as wel priuate and secret, as open and manifest also, and that there haue bene many weedes among them (as euermore haue bene in the true church of God) which haue alwayes waxen, and sprong vp amonge good corne. As with Dauid, Nathan & other true mēbers of gods church in those dayes, sprang vp Absalon, Achitophel, and other vnprofitable weedes. But what than? Shold

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the people of God, by reason of suche offences, or by cause of their owne or of other mēs infyrmities, vtterli haue denied, and reiected the true doctrine and religion, and yelde to Idolatry & superstition: as our (yea rather Christes) aduersaries would haue vs now to do: Why do not ỹ higher powers, the holy prelates, and the saut spiers labour to redresse, and refourme suche offences, as they se in any of thē, that haue professed the sincere religiō: Or why at the least did they not labor to restore the true discipline of ỹ gospel, that therby such offēce giuers, might haue ben redressed, & brought to an open Christē penaūce, for the welth of their own soules, & a good exāple vnto many other: Why did they not this I say: Why: Mary because some of them feared, least they them selues might paraduenture, be the first, vpon whom the true discipline ought to be exercised. Let them first examyne their owne consciences, and then tell me, whether I haue saide any thyng, but the truthe or no: No, no, the true

discipline(if it mpght haue bene frely restored)wolde not haue suffred suche offenses to haue raigned, neyther in high nor in lowe, neither in the spiritual nor yet in the lay sorte, as the aduersaries haue found faute with, and pretended for the onely causes,which haue kept them from the same profession.The godly preachers haue testified sufficiently in their open exhortations,that such disorder, dissolutenes of lyfe,slaũderous exãples,mispẽding of ỹ time,with vngodli & vnprofitable pastymes, as haue bene vsed of the gentlemen disars,and the lady cardeplaiers(as wel in the Court as in the countrey)wer not agreable to the professiõ of Christes gospel. What could thei do more, but openly rebuke such enormities,seing thei wold neuer suffer theim,to exercice the true ordre of discipline, vpon any transgressors. If this discipline (which hath long bene earnestly called for)mighte haue bene optained, a nombre of vnpreachyng prelates,of idle belly byshops,should not haue bene suffred, to loiter as thei

did

did, and to spēd the patrimony of the Church vnprofitably. But nowe we may se, that thei plaied the dissēbling lurkers, gapping, worknyng and practisyng for a Day, wherin thei myght shew them selues, as thei wer, and as thei now appeare, wher as the ryght order of discipline wold haue brought them to the true profession of sincere Religion, and also to the practise therof, in their vocation. And so would it haue done also my Lordes, and gētlemen, scrapealls, which vsed the Gospel for a cloke of their rouetousnes. In summa, we lacked nothing but discipline, to haue reformed al the enormities w, whatsoeuer they haue bene that our aduersaries haue found faut with, in the profession of our true Religion. But let them lay al the faults, infirmities, and offenses, which they haue marked, & espied in ỹ professors of the gospel vpon one heape, they al together (if ther wer a thousād mo of them) are farre inferior, and incomparabli lesse, then the manifold errours, impietie, and Idolatry of the Masse,

of

of the latine seruice, of the inuocation of saintes, of the filthy and abhominable pretensed chastitie, that is of ỹ Sodomitical single life of priestes, and of such other hypocrisie and superstition, as our aduersaries go about with fire and fagot, with tooth & naile, to maintaine, & to set vp for the seruice of god.

For notwithstanding that among the membres of the true church, and among the professors of the true religion, ther raigne many and diuers infyrmities and enormities, which they espie daily in them selues, yet the true godly sort do conceiue true and harty repentaunce, for theyr weakenes, and thei remain nor continue not therin, as the spiritual professors of single life do, in theyr hordome and filthy abhomination. And what soeuer infyrmities thei haue otherwise. Yet this horrible vice haue they not (thankes be to God) to maintaine Idolatry, wyttingli to persecute ỹ truth, nor to murther the godly professours of the gospel. These detestable vices, murther, blasphemy and Idolatry, whiche are

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the most true and infallible tokens of the papistes and aduersaries of Christ are not to be found amõg them. For these workes are the speciall workes of the deuyl, whiche he practiseth and worketh in his membres, wherby he declareth and speweth out his poyso malice, and hatred agaynst God, as it is written, Ye are of the deuil, whyche is a lyar and a murtherer. Jhon. viii

These are synnes, whiche all men ought specially to flee, and dayly to pray earnestly vnto God, that he will preserue them, that thei fal not into any of these abhominations.

And he that loketh vpon the life of the professors of the Gospel, and also of the papistes, And by reasõ of the infirmities, which he seith in both theyr liues, standeth in dout to which of the he may ioyne himselfe, he ought to remembre and to consider this, that he ought in no wyse to take parte with them which are Idolators, maintayners of blasphemies, persecutors, and murtherers of the true membres of Christ. And though they should venter their liues therupon, and goo the

ſame way that Abell went. Yet haue they this notable comfort, that God heareth their praiers, and will be merciful vnto them. For all other ſynnes ſhal be forgeuē: but the manifeſt blaſphemīng of God by idolatry, that is to ſaye, he that either maintemeth, or helpeth to maintaine idolatry or falſe religion, & is a perſecutor and a murtherer of the true profeſſors, or a fautor of ſuch murtherers, ſhall neuer be forgeuen. And God knoweth manye of the contrary part, which do refrain from perſecuting of the true doctrine, for non other cauſe, but to thintent to auoide theſe .ii. pointes (blaſphemīng of God and murther) for Gods honor, & for theyr own ſaluations ſake. And it is manyfeſt inough, ỹ dyuers of thē (thāked be to god) haue ſought neither pleaſure nor money, nor dignitie, nor yet any other thyng, that the world eſteemeth, but rather haue ſuffered much ſorow, miſery & oppꝛobꝛye. Now if ſuch ſhould ſpend theyr lyues as Abel did, and ſuffer death therupō, ſuch a death ſhould be more accepta-

ble

die vnto them, then al the lyfe & pleasure of Cain, then all the pompe and riches of the Cardinals and bishops. For al mē are debters vnto death notwithstanding. But this must euerye one of vs alwaies consider, howe we may stand (after this lyfe) before the iudgement of God, and of his whole churche, at the latter day euerlastinglye. And as we haue before our eyes the ensamples of Abel, Jeremy, John the Baptist, Christ him selfe, Paule & other of the Apostles, how thei al were murthered of tyrannes, euē so let thē be sufficient wytnesses vnto vs, that after thys lyfe, another euerlastyng iudgement shal be holden and kepte. And therfore let al men take it for an high honor, and for a singular grace to put theyr liues in ieopardy, for the confession of the true faith & religion of God: as Christ saith: Fear not thē which can do nothing but slea the body, as for the soule thei cānot slea. &c. And for asmuch as it mai wel appear that this is the scope & end of al practises of the Lords & Bishops by theyr proce-

procedings, to bring in the bishop of Rome again, & to establish his idolatry & errors, wherbi they mai raigne, and abuse the people agayne, as they haue done in times past, and to bring our countrey to a perpetuall destruction. it is most certaine, that al honest and true hartes, may laufullye refuse to obey them, and ought in any wise refuse to helpe or to ayde them. And where as they wyl obiect, & saye that subiectes ought to obey al cōmaūdementes, & procedynges of theyr magistrates, although it may be briefely answered vnto thē, that the Bishops & Prelates, which are the chiefe workers of this miserye, are not the Magistrates, whom the inferiour people are bound to obey, yet let thys answer stay al mens consciences, that the regiment of the cōmon welthe, is suche an ordinance of God, wherin the magistrate hath his apointed boundes, as wel as the subiect. And for asmuch as God is the hyghest Lorde, if the worldly magistrate attempteth anything against him, the inferiour sorte may

note wel.

Bysshops ar not magistrates.

The Magistrate maye not passe hys boundes.

may lawfully refuse to obeye him, al- Inferiors
lodging for thē selues, that thei cānot, maye in
nor may not disobey God, to obey (& thys case
to serue thē. As for an exāple: Abdias lawfullye
did very wel in keping the prophetes disobey.
priuely in dennes, & secret places, cō- Abdias.
trary to the cōmaūdemēt of his king iii. re. xviii
which cōmaūded thē all to be slayne.
And in like maner the Armenias dyd
wel, & nothing but rightfully, in dete-
ding theyr church & theyr countrey a-
gainst their Emperour Maximiane.
Victorinus was a great prince, which
in ỹ tyme of Gallienus, had ỹ Empe-
rors autority, in ỹ gouernmēt at Co-
ley, & did gouerne ther very laudabli,
yet was he lawfulli slain of his own se
cretarie, which foūd him abusing his
wife. Marius also a noble prince, did
pardō a yong souldier, & set a crowne
vpō his head, because he slew his cap-
tain (which captain, notwithstanding
was Marius high frende) because he
did it in his own defēse. Such factes
in Christen mē ar right & lawful, & do
please God wel. Yea they are speciall
testimonies of ỹ iudgemēt of God, a-

gainst vn-

vnlawfull violence, and intolerable pride, and presumpcion of Tyrannes.

And what is it els but tyrannye, to go about to set vp manifest idolatry, to separate godly mē from their lawful wiues, to bring in straūgers, whiche shal subuert the state of the cōmō welth and such like? For it is easy to perceiue, that if the Spaniardes, and their traine, maye once beare rule in the Cities, Dukedomes, & Lordshyps of our countrey (whiche God of hys mercy forbid that euer they shuld do) whear as hetherto, thorow gods mercifull prouidence, the auncient lawes and good ordinaunces of our cōmon welth, haue bene preserued, they will go about to abolish & to subuert thē, and at length bredr much inconuenience and misery in our natiō. Against the which inconueniences all godlye parentes, housholders with their wiues, childrē, and families, ought with most hartye sighinges cal and cry vnto god, that for the furtherance of his knowledge, and for the glorye of hys owne name, he wyl preserue his true

religion

religion amōg them, and that he will not suffer these churches and naciōs, wherin his truth hath bene confessed and preached, to decay nor to be subuerted. And that such praiers may be made the more earnestly, & without let or hinderaūce, we al ought to amēd our liues, in the feare of God, in true faith, and in al other vertues, remembryng the sayeng of the Lorde in the prophet: Turne vnto me, and I wyll turne vnto you. Doutles the matter is waighty, and (end how it will) ther is lyke to be a wonderfull alteracion in ỹ cōmon welth, and also in religiō, that is most sure. And I wōder much, that wise mē, which know and se wel inough, what wil be the end of suche procedynges, wyll notwythstanding seme to be workers, and furtherers of suche matters, as they do not allowe in theyr consciences. But surely it is no mans deuise nor working, but it is the diuils in hel, which rage and raue, because they wold gladly worke an vniuersal destruction and miserye, in al Christēdome. Wherfor it wer best

Iere. xiii.

We fele it alredy.

Note wel.

for such as be in authority, and of any power, not to be hasty in folowing & satisfieng ỹ lustes of princes; and the practises of wicked bishops and Prelates, Antichristes impes. For seyng the malice and spite of the Diuel; and of the idolatrous sort, is so feruēt and great, it will minister occasiō to a wōderful alteracion; which paraduēture they them selues shall repent. But I besech al godly hartes, that they wyll earnestly pray vnto God, that he wil graciously preserue the cōmon welth, and auncient lawes of our countrey, and specially hys owne churche, that hys true worde and religion may cōtinually sound therin.

Last of al let al Christen harts bear this wel in remembraunce, that euery one in his degree, and to the vtter of his power, is bound to apply hys vttermost indeuour, towards the preseruation of Christes true religion, & likewise towards the defence of their coūtrey, and the auncient priuilegies of theyr naciō. That is the special end of our lyfe in this world, and no bet-

ter thing can we do in thys lyfe. And forasmuche as the state of ouretymes nowe, is muche like vnto the state of the Machabes, and euē the like practises and subtelties now pretended, & attempted, as were than: euerye one mai take good and profitable instructiōs out of the same bokes and storye.

Our Lorde Jesus, our onelye true shepherd, & head captain, defend hys Church against assaults which ỹ diuell, Antichrist and his impes nowe deuise, & practise ther against

Amen.

(.*.)

A faithfull aduertiſmẽt

of a certain true Paſtor, to his deare countrymen the Germanes, Trãſlated into Engliſhe for a like aduertiſement to the Engliſhe nation.

MOſt earneſt ſupplication and interceſſion hath bene made to the high Potentates, both of the Spirituall and of the laye ſort, that they woulde not bende them ſelues ſo earneſtlye, againſt the true Religion and doctrine of Chriſt, but would ſhewe them ſelues more equal and moderate, & ſuffre the Goſpel freely to be preached. And agayne that thei would not conſent to bryng ſtraunge princes into our coũtrey, to bear any Rule, or to haue any gouerment therin. The which thing, both I and many other godly heartes, haue moſt hartely praied, and ſighed vnto god for. But forasmuch as nether our moſt faithfull praiers vnto God, neither yet the earneſt interceſſion made vnto them, could any thyng preuayle with them, it is eaſye inoughe to per-

ceiue

ceiue, what it betokeneth: namely, euē thys, that beyng peruerse, obstinate, blinded, & geuen ouer of God, as such as haue euer thirsted for innocēt blod, and bent themselues to maintain the blasphemyng of Gods name, and all abhominations, God thinketh them not worthy to be inspired, so much as with one good thoughte, or that they should geue care to ani faithful aduertisement or profitable intercessiō. And it standeth with them, euen as it stode with ỹ Iewes in Jeremies time, whā as God sayd vnto Jeremy these wordes, If Moses or Samuel should stād vp, and make intercession for this people, Yet haue I no hearte vnto them: driue them from me, and let them depart. &c. Thou shalt not praye for this people, nor bring no maner of lamentation, nor supplication before me for theym, Neyther make anye intercession at al for them: For I wyll not heare the. Euen the like answer, may al those which haue made intercessiō, as is before sayd, vnto the potentates and prayed vnto God for them, thinke

Jere. vii.

to haue made vnto them. Forasmuch as God sheweth euidente & manifest tokens, ỹ he wyl not heare any mans prayers for them, but that he wyl suffre them, to go headlynges forwarde, and after the example of Pharao, to sinne agaynst the holy ghost, euen so lōg til there be no more hope of repētaunce, nor of anỹ amēdement in thē. For if ether prayers vnto God for thē or els anỹ erneste intercessiō vnto thē would any thynge haue holpen, they would neuer haue gone so far as they haue done. And therfore seing no prayer vnto God, nor yet any faithfull intercessiō vnto them, will take place, let vs no more pray for them, but suffre them (like blinde & obstinate Pharaos) to go forward with their practises, til at length the redde sea ouertake them, and make an ende of them. And as for the prayers, that haue ben made for them, although thei haue done thē no good, yet haue they not beene vnprofitable, vnto those that haue made theim. For they cannot be vnprofitable, that is most certain. But as christ sayth

No good prayer lost

faith, if the salutation and peace of the Apostles, can fynde no place in suche houses, as they are wished vnto, than shal their peace retourne agayn vnto them selues: Euen so shal it happē vn to vs. Seyng all our praiers that we haue made for them, haue done them no good: they shal returne agayn vn to vs, & thei for whom they wer made in the steade of praier, shal haue their ful of curses, and in the stead of peace shal haue their fil of strife and debate, whereof God send them plentī. Amen. And forasmuch as thei are altogether bent to force, and will bring all their proceedings to passe perforce, as wel a gaīst ỹ manifest truth of gods word, as agaynst the lawful and auncient pri uileges of their natural countre, lyke vnnatural men, let no man fear them but be of good cōforte, and take good heartes, against such ragyng enemyes of God. For thei neuer prai nor cal vpon God, nether can thei pray, by reason of their euil consciences, and wi ked proceadinges, presumynge & beatyng them selues, bolde vpon flesh, as

though thei had no nede of God towardes theyr enterpriſes, Yea as though thei nede not, once to axe god, whether he be pleaſed with theyr deuyſes or no. And therfore God muſte nedes haue greate pleaſure and delite in the, & muſt nedes be highly pleaſed wyth ſuch preſumption, and cõtenupt of his grace and goodnes, & he vſeth to geue very great ſucceſſe and victori, to ſuch preſumptuous boſters and braggers: And that ſhal be this, that thei al ſhall be deſtroied, and not one of them left a lyue. For this are we ſure of, that theyr ragyng enterpriſes are not in theyr owne power to accompliſh, but ſtand al in Gods hand. And thei ſhal not ſo eaſely bring theyr purpoſe to paſſe. God wil be maſter, and beare y ſtroke among theim, in ſpite of theyr beards (as he hath euer yet done) and that ſhal thei wel feele.

But let vs vaynely imagine (as it were in a ſlombre) that there were no God to let them, but that theyr practiſes and proceadynges myght go forward euen bi force, as thei wold haue them,

them. One of these two thynges are lyke to brede therof, either an vprour of certaine, or els a generall warre of the whole nacion against them, wher in a multitude both of theyr sorte and of ours also, may fortune to com short home. For if they thinke in this case, that the Protestantes being diligently taught by our preachers the daunger of sedicion, for cõscience sake dare not stirre against thē in this case they maye fortune to be deceiued: For the preachers haue done wel in so teachīg generally. But if our aduersaries will admit one article of our doctrine, that maketh for theyr purpose, and refuse al the rest, peraduenture our men will thinke also, that they may borow one point with them, seyng they know, it is another thing to be a Rebel, than to be one of those, which stand in the defence of Goddes true religion, and of their natural countrey.

Rebelliõ & defence ar ii. things.

And if it so come to passe (as it is to be feared, that Gods wrathe is so kindled, that he will punysh vs wyth some notable scourge) let our Potentates thanke

thanke the Papistes, and theyr owne Bishops, & Prelates, and those whose affections thei haue serued. Therfore they shal not say, these are the fruites of the gospel, or of the newe learning (as it pleaseth them to terme it) but they and al the world shal saye, these are the frutes of the stinkyng Papistry, and of the cankard Papists, and of theyr pestilent Prelates, and blind Bishops, which to blemish the lyght of Gods word, and to stablysh theyr Antichristes kingdome, haue ben the workers and practisers of such proceedinges, as al true and godlye hartes, that haue anye sparkle of understanding do abhorre. They therfore shall be guilty before God, of al the bloudshed that shal brede therof, & not our doctrine. And I trust that God & our Lord Jesus Christ shal preserue & deliuer vs, euen as he preserued and deliuered Loth in Sodõe. And if it happen any of vs to dye among the multitude, we must thank our Lord god, and thynke, that we haue lyued long inough, and wel deserued otherwyse to die.

to dye. And yet shal we dye with better consciences, then they. For where we haue vp the gospell taught peace & vnitie, they with their papistry haue bred such dissension and diuision, as those that are yet vnborne shal rewe, if they shoulde haue their purposes. And thys yet shall be a comfort vnto vs, that wher they and we shal go on pylgrimage together, we shal take our leaue honestly one of a nother, & depart a sonder, they with their lyes and bloud shedding to the pyt of hell and to the diuel (whom thei haue serued) and we to our Lord Iesus Christ whom we haue faithfullye serued, in professing & preaching his truth and peace. For this is easye to reken, that he that killeth me, or any of my companions in such an assembli, the same shall not muche spare the Pappistes. Wherfore let vs go together, they in al diuels names vnto hel, and I with my brethren and felowes, in Gods name vnto heauen. As for mine owne person, I am wel assured, that no mā can hurt me, no more thā I desyre to

hurt

hurt anye other. And they shall not worke so muche displeasure agaynst me one way, but I shall worke more against them another way. Thei shal not haue so hard heades in their naughtye procedinges, but I shal haue as hard an head, in my lawful and godly enterprises, although not onli Emperour Charles but also the Turkish Emperour shuld take part with thē. They shall neuer feare me, nor make me to shrinke, but I wyl make them feare and shrinke. So farre haue they ouerlene them selues alreadye, that I and such thinges as I haue enterprised, and attempted, shal prosper, whā they with theyr procedinges shal decay, and be confounded. For my lyfe shal be theyr hang mā, and my death shal be theyr diuel. That and none other let them trust vnto, for they shall be sure therof, for al theyr laughing & triumphing that thei make now. And if the Papistes shuld begin any war, we should not nede greatlye to feare them, for they cānot procede in theyr enterprises in the name of God, nor

An euyl conscience can not prai faithfully.

can not with good consciences pray vnto God, for any successe. They can not pray frō they^r harts, so muche as thus: O God helpe vs in our proceedings. For they^r owne cōsciences do accuse thē selues, ꝑ they^r procedinges are naught & vngodly. And for ꝑ christen religion, ꝑ hath bene preached by vs, & set forth by authoriti of our princes (which they now go about to suppresse) diuers of they^r owne best Clerkes (as for the blinde asses, we do not regard) haue cōfessed & said, ꝑ none of our doctrine is against any Article of the faith, nor against the scripture, but only against certen ordināces of their own church, & certē decrees of ꝑ pope. Therfor it is easi to perceiue, in what cōscience they can attēpt any thing against our doctrine. And as for bringing Aliens into our nacīō, to haue ꝑ gouernmēt among vs, & to subuert ꝑ auncīēt priuilegies of their own natural cōūtrey, I dare say, they^r owne cōscīēce telleth thē that it is against nature. Now if thei should begin ani battayl, it must nedes be for one of these two

Papistes do against nature for their kingdōs sake.

two causes, whych being both yll in
theyr own iudgement, how can they
pray vnto god, for any good succesſe?
And therfore we may wel speake this
benediction ouer theym: As ye seeke
Gods honor, & as good as your quar-
rel and proceedings are: euen such suc-
cesſe & victory God send you, Amen.
And agayne, God can stirre vp a Iu-
das Machabeus, to be the captain of
his flock, which shal beate thē down,
and teach thē to be authors of wars,
whan they mai haue peace. And whā
soeuer they shall lye in the fielde, for
mainteining of these procedinges of
theyrs. I and my brethren shal crye &
cal vnto God most earnestlye, wyth
true and faithfull praier, that he wyll
geue them a fearful, faint, cowardly &
desparate hart, that here one, and ther
one, thei may be pricked in their own
cōsciences, that they shal be forced to
say: Alas Alas, why am I here for the
maintenaunce of an yl quarel, which
is both against God, and his word, &
also against our own countrey. And
when they se a true faithful and nat-
ural

The papistes procedings are both against god & theyr natural cōtrey.

fal hart, of Machabees hoſt, cõming
againſt thẽ, that they may take theyr
feete, & rũne away frõ him, as faſt as
chaffe flieth frõ the winde. Thinke ye
not that God tã the ſame ſcience ſtil
that he ſpeaketh of in a certain place,
wher he ſaith: I wyl gyue the a faynt
& a weake hart, that when thou ſhalte
go out to warre againſt thy enemies
one way, thou ſhalt ſeke. vii. waies to
rũne backe againe frõ them, & the ve-
rye noyſe of a leafe ſhall make thee a-
fraid: Verely thus did he vnto the ob-
ſtinate hard harted Egipcians, in the
red ſea, which wer as ſtout and as ſe-
cure as the autors of theſe proceedings
be (namely the papiſh biſhops & Pre-
lates, & theyr adherentes) and had as
good a quarel alſo, as they haue any.
And yet whan theyr hour once came,
that theyr own cõſcience did prik thẽ,
they cried out & ſaid: Alas, alas, let vs
run away, & geue ouer, our quarel is
nought, god is againſt vs. He ỳ kno-
eth not what it is to go to war wyth
an yll conſcience, let hym take part
wyth the Papiſtes, whan they ſhall
attempt

attempt any war, for the maintenāce of the procedings aboue reherſed, & ſo shal he well learne what it is. And the prayer that I & al Chriſten & naturall harts with me, shal pray againſt thē, shal be no ſecret thing, but a common praier, nameli the. vii. Pſalme of Dauid, which he praied whā he defended him ſelfe againſt Abſolon, and at one ſlaughter (which was alſo the firſt) al Iſrael was beaten, & a thouſand men ſlaine vō Abſolon, of a veri ſinal armi. And yet Abſolō & his army had ordinaūce, & puluer, and harnes inough.

Now if the matter ſhuld come to a battel, as it is veri like (which god yet forfend, if it be his wil) I wil not that ſuch as ſhuld ſtand in defenſe of gods true religion, & of their natural countrey, againſt the authors of the procedings aboue mēcioned, & againſt the murtherers, & bludthirſty Papiſtes, which haue ben ỹ chief workers of al theſe miſchieſes, ſhuld be taken for rebels, nor I wyl not graunt, that ſuch defēce of the cōmon ſort, ſhulde be taken for an vnlauful diſobedience, but

Reſiſtyng of popery is no rebelliō, nor vnlaufull diſobedyence.

rather

rather for a necessari and a lawful act. And that can I proue by the law, and the lawyers cannot deny it. For in such case, whan such murtherers and bloudhoundes wil attempt and murcher, for such vnlawful causes as these, without dout it can in no wyse be rightly named any vprour, for any mā to set and defend himself against thē. And euery ryght Christian knoweth wel inoughe, what to do in such case, & how to yeld vnto god, ỹ that is dew to God, And also to Cesar, what is dewe to Cesar: But not to yelde to tirannous bloudsuppers, that that is not due vnto them. Wherfor to make the matter more plain, that the bloudsuppers may not host nor bragge, as though they should warre against rebels, and so might pretende bothe before God & the worlde, that they had an honest and a lawful cause to warre, I wil teach and declare, that there is a great differēce betwene vnlawful vprours or rebellion, and necessarye defence for lawfull considerations. For in case thei should set, and defende thē

Note this Mat. xxii.

selues, against the bloudsuppers, and practisers of such vnlawful procedings, I woulde not that theyr consciences shoulde be burthened, & pricked with the daunger and perel of vprour or rebellion, as thoughe theyr defence in such case, were seditious or rebellious.

Keeping out or resisting of the Spaniards is no rebellion.

For it were a great preiudice, & to sore so to name them, in such case. There is a nother and a better name for them, which ỹ Lawyers know wel inough.

We must not suffre euery thing to be called vprour and rebellio, which ỹ bloudy bochers, Antichristes sworne champions, the practisers of all mischeife, do so falsely name. For that is one of theyr practises also, vnder the pretence and colour of vprour, and rebellion, to stoppe and to bind al mens mouthes and handes, that no manne shoulo reproue theyr doinges by speking, nor yet with theyr handes defend them selues against their wicked procedynges. And then in the meane season, to haue both theyr mouthes & handes at libertie, to worke almischief. And so to fear and trappe al other, vn-

Note, note

ber pretẽce and colour of vprour and rebellion, and to comfort them selues, and pretend to the world, theyr proceedinges to be lawful. But thei shal not so blear mens eyes. We shal so define and declare the matter, that that subtiltie shal not serue them. It is not alwaies vprore, nor rebellion, to do agaynst euery lawe, for thã euery transgression against any lawe shoulde be rebellion. But that man maye be called a rebel, or a mayntainer of vprore which wil suffre no maiestrate to rule nor no lawe to take place, but wil ryse against the maiestrate, to deprive him to the intent to be ruler & Maiestrate himself, and to make what lawes him lusteth, as the head Capitain of the Anabaptistes did at Monster in Westphalia. Such one may wel be called a maintainer of vprore, and a rebel. For, Aliud est invasor, aliud defensor. For a rebel and a defendor are two thinges. So that it can be no vprore nor rebellion, for a man to defend himself against the wiked practises, and vnlawful proceadynges of bloudsuppers Papistes

Marke wel.

What a rebel is.

To withstande the Bishop of rome is no rebellion, but a kieping of our othe & most bounden duty.

stes. But thei them selues, that will begyn warres to maitain by force their wicked procedings against God and against their natural cõtrei, thei may well be called rebels and traytors to God and their countrei: Yea ther are no greater traitors nor rebels thã the Papistes & the bloudthyrsty bishops and prelates and suche as take part with them. For they lyke very abhominable murtherers and traytors, of very mischife and spite, do worke both against God and also against nature. And that may easely be proued. For first concerning the doctrine and religion which they would subuert, they them selues know wel inough, that it is the very true religion of God. For at the great coũcel of the Empyre that was holden at Augspurge, Cardinal Nicolas, ỹ bishop of Augspurge, sayd: that he could wel be content that the same religion that was at Wittẽberg, shold be receiued generally, sauing that he could not abyde that it should begyn and spring, in such a corner of no reputation, as Wittemberge is. How lyke

The Papistes are traitours bothe to God, the realme, & its nature.

The Bishop of Augspurge.

ye this gere: Are not these holy wor-
des to come out of a bysshops mouth:
And in like maner Cardinal Campe-
gius, the Popes legate, did cõfesse at
the same councell, that he coulde con-
sent that that religion should be suffe-
red in Germany, but that it would be
a great ensample for other nations to
requyre the same also, and for ỹ cause
it were in no wyse to be graũted. And
a nother great bishop of theyrs sayde
these wordes, cõcernyng theyr disputers
& learned men: Our learned men
do defend vs prytely, for they confesse
them selues, that our fayth whiche we
haue folowed these many yeres, hath
no ground vpon the scripture, but on-
ly vpon the Decrees and determina-
cions of the coũsels. Al this to be true
diuers noble men, ỹ heard it, can testi
fie. And besydes, one Wynchestre a
bishop in England, otherwyse a very
obstinate peruers and crafty Papist,
hath writtẽ a boke against ỹ suprema-
cye of ỹ Pope, wherin also he writeth
against pardõs and vowes, although
he be a maintainer of the fylthy & ab-
hony

Campe-
gius.

The Pa-
pists own
confessiõ.

Wynche-
ster a we-
thercocke
& a Jacke
of both
sides.

honnable single lyfe of prieſſes himſelfe. And in certayn ſermons that he hath made before the king of Englād hath inueighed againſt Monkes and Friers, and confeſſed alſo that thet ar diuers abuſes in the Maſſe, worthi to be reformed. And yet he himſelfe is a great maſſemonger, and would fayne maītain aſmuch of it as he could. And the like haue other biſhops of Englād alſo done, which are notwithſtanding no enemies to ỹ pope. For although they woulde haue him to be theyr ſupreme heade, yet haue thei proued in theyr bokes, that he cannot chalenge any ſupremacy, by the ſcriptures and worde of God. So that the verye papiſtes them ſelues knowe that our religion and doctrine is no falſe doctrin but grounded vpon the ſcriptures and the word of God. And yet of very malice and ſpite, thei would condemne & rote out our religiō by very force and violence, contrary to al right & reaſō. And wher it was requyred in the generall Parliament or councel, that no act ſhould paſſe againſt our doctrin & religi-

Read win chesters oracion of true obedience.

religion, before it were heard in open disputacion, what the learned men of our syde could say, for the defence and maintenaunce therof: that coulde not nor might not be graunted, that christes saying might be verified, he that doth euil, hateth the lighte, and refuseth the light, that his doynges should not be reproued and disclosed. But he that doth the truth, cōmeth to the light, that his workes may be openly knowne because they are done in God. Ther is no lack an article of our doctrine & religion, but we are able & redye to proue it by the manifest worde of God. Thus muche concerning our religion. And as concerning the other poynt y they would so fayn bring to passe, that straūgers and Aliaues should haue the gouernement of our nation, if they would speak according to their owne hearts & consciences, I would desire none other iudges but our ꝯ selues. Wherfore it is they that are the authours of treason, and secret traitours, rebelles, which will attempte warres for the maintenaūce of their tyranny and wic-

Poperye may not abyde the light. Truth loueth the light.

ked practises. And to shewe my selfe a true Pastor and prophet, and to bear a true hart vnto my natiue countrey, I wyl giue my deare countrey mē a faithful warning and instructiō how to behaue them selues, that they rūne not into any peryl & daūger of soule, in obeing the procedings of the bloudy Papistes, against God and theyr natural coūtrey. The daunger wherof doutles is very great. And this wil I do, to the intent that no man hereafter may excuse him selfe and say: Non putassē, I wold neuer haue thought that the daunger had bene so greate. Now he that wyl folow my councel, let him take it, and he that wil not, let him leaue it, but no man shal say, but that he was warned.

Do after this counsaile.

And my true and faithful aduertisment is this, that if the Emperour or any other prince shoulde go about, to maintain the procedinges aboue specified by force of armes, and shoulde commaund al men to prepare thē selues, and to be in a redines to aid him, that ye my deare coūtrey men, do in

no wise harken to any such cõmaundement, nor in any wyse obeye hym. For in such case no man ought to obei nether King nor Keiser, but shuld offend and disobey God, and should cast both his body and soule into perpetual peril and daunger, if he should obei. For the Emperour or ani other prince (what so euer he were) in so doing, shuld do manifestly against god, and against all right. And that no mã should thinke, that this coũcel springeth of mine owne braine & fansye, I wil shew the such strong reasons and arguments, that thou shalt fele at thy fingers endes, that it is not onlye my councel, but Gods owne earnest and most straight cõmaundement, whose heaupe displeasure al men oughte to feare and to tremble therat, as they must do at lenght.

This is not mans aduise, but Gods cõmãdemẽt.

The first cause why no mã ought to obey Emperour nor kyng in such case (specially in the cause of religion) is thys. Euerye particular man hath promised and vowed in his baptisme (euen as wel as the Kayser hym self) to

The first cause why no manne oughte to obeye to k.

maynte-naunce of poperp.

to kepe and maintaine the Gospell of Christ, & not to persecute it or to worke any thyng ther against. Wherfore to the cõmaundement of the Emperour or of thy prynce (whatsoeuer he be) ye maist make this answer: Most noble Emperour or prince, if pou did kepe pour othe or vowe whiche pou made in pour Baptisme, pou should be my most dere and liege Lord, and I wold obey pou with al my hert. But if pou wyl not kepe pour promes and christian couenaunt made with Christ in pour Baptisme, but persecute ye same obey who wyl, I will not blaspheme my Lord, nor be one of them that shal help to persecute his word, & so runne and cast my selfe headlonges into the pitt of hel with pou, for pour pleasure.

Answer to the ma gistrate.

He that maintey-neth pope rye, fyghteth against god & his crea-tures.

This is the first cause, which comprehẽdeth in it many other great and weightie causes. For whosoeuer fighteth or draweth his sword against the Gospel: the same doth fighte & drawe his sword against God him self, against Jesus Christ, our onli sauior against the holy gost, against the precious

bloud

bloude of Christ, agaynst his death, a gainst Gods word, against al the Articles of the Christian fayth, against ỹ true minístraciō of al the Sacramēts against al the Doctrine and Religion which is geuē, confyrmed and appro-ued through ỹ gospel. And to be short against al Angels and saintes, against heauen and earth, and against al creatures. For he ỹ striueth against God, must nedes also striue against all that belōgeth vnto God or holdeth of him And against al these shal thy obediēce minister ayde and helpe, and so shalte thou begiltie before God of all these thinges before rehearsed. And therfore what reward thou shalt haue therfore of God at length, thou mayest easely gather thi selfe. And this maketh also the matter ỹ more greuous, forasmuch as ỹ shalt do al these thynges wittingly, & against thyne own conciēce, And in this case thou shalte do worse, than al Turkes & Tartarians, Iewes and Paynines. For where thei doo o-baye theyr heades in persecuting the Gospel, they do it of ignorauncе and

know

know not what they do, so doest not thou. Wherfore thou must needes be much worse, & suffer ten tymes more greuous damnation, then ani Turke or Paname.

Now although it be an heuy and a miserable thyng to consider that the matter is come to this poynt among Christen men, that they shoulde haue any nede of ani such aduertisment as this. And though thei thē selfes knew not, what a terrible & heuy thing it is to resist agaīst gods word: or to shew any obediēce or token of obediēce, in such thyngs as are cōtrary, repugnāt & iniurious to the same (for it is a manifest token ỹ euen in Christēdom among Christiās, ther ar worser Turkes thā are either in Turky or in hel) Yet such as be true Christiās in dede (although there be fewe of them) do know wel inough thē selues what to do in such case, & haue no nede of any such admonicion as this: But the papistes, which bear the name & shine of Christiās (& yet are ten tymes worse than Turkes) must be admonished & warned

The great Turk him selfe is not so mad as to rage & raue agaīnste hys own Mahomet &

warned. If it will do thē any good, it is wel, if not, yet shal they haue ẏ lesse to excuse them selues with, and must looke for the more greuous damnacion. Now to the second cause.

The second cause why men ought not to obey in such case, is this: Thoughe our doctrine were not right (as it is most right and true) yet ought this to feare men frō shewing them selues obedient in such case, for as muche as by such obedience, they should make them selues guilty & partakers before God of all the abhominations that is committed, or shal hereafter be committed in the whole Papistri. This cause cōprehendeth infinite abhominacions, al wickednes, sin, & damage ẏ a man in maner can reken. In sūma, in this cause is hel it selfe with all the sins that are therin, wherof thou shuldest make thy self partaker if ẏ shouldest obei either Keisar or King in such case. And to the intent that ẏ mayest more plainly see what they be, I wyl here rehearse some of thē. For the papistes pretende suche an holinesse as though

Accorā as our diuels do against ẏ gospel ẏ they were professed vnto, in their baptisme: wherfor ẏ Turkes maie be ani gels in real presēce of ẏ papistes very Diuels in respecte of the turks.

though they were angels, & they will not heare of any of these abhominacions, & so they neuer repent for thē, nor neuer amend thē. First ỹ shalt make thi self partaker of al their filthi liuīg, ỹ they haue led, & yet leade. For they neuer purpose to amēd ani part therof. And al ỹ shouldest thou help to defend & maintain vp thy obediēce. And by that meanes should light vpon thi neck al the whordom & fāthines, that is vsed in their Colleges & cathedrall churches. And thy cōsciēce shuld haue thys to reioyce & to triumphe of, that thi obedience hath holpē to maintain the most abhominable whormōgers & villanes vpō earth, and to defend the most abhominable liuing that can be thought. Yea, and if the Emperour or any other prince should attempt any war for the matter, if thou shouldest take part with him, thou shuldest vēter thy lyfe and blood for such abhominable wretches. Oh thys were a goodly thing for thi conscience to triumphe of. Furthermore thou muste make thy selfe also partaker of the chasti-

The Papistes spt vp, but thei amēd not.

Hordedōe.

A sorte of holy gentlemen.

Suggesti.

chastitie of the Pope, and of his Cardinals, which is a wonderful chastity aboue al other Ecclesiastical chastity, which they cal in the Italian tonge Puseronen, that is such chastitie as ỹ Sodomites and Gomorrhianes dyd vse. ℣ for so suffereth god his arch enemies the Pope & his Cardinals to be blinded aboue other, that thei can not be cõtent only to offend with woman kinde, but according to theyr well deserued reward, they defyle thẽ selues and theyr own bodies one wyth another most beastli, & ar so depely drowned in ỹ horrible vice, & so blynded in their hardened harts, ỹ they coũt that abhominacion for no synne at al, but make a iesting & a laughing matter of it, as though ther were no more peril nor daunger therin, thã in a game at tables or cardes. Go thi wai now & defend & maintain wt thi obedience these beasts past al shame & repẽtãce, which make but a iest & a chrystmas game of such an horrible vice. And it is no lye that I wryte here in thys matter, for such as haue bene at Rome do know wel

wel inough that more abhominacion is there vsed than any man cā reherse or beleue. Whan the general counsell called consilium Lateranēse was holden at Rome, in the tyme of Leo the x. among other decrees that were there concluded vpon & determined to haue ben setfurth, this was one also which shuld haue bene setfurth as a decree of ỹ coūcel, ỹ men shuld beleue the soule of mā to be immortal. Whervp euery man may iudge, that they made than at Rome but a very sporte and mocke of euerlastyng lyfe. For it is an euident testimony, that their commō belefe was there, that there was no euerlastyng life. And therfore they would teach them the contrary with a Bull, and decree of their councell. And yet beside that, there was set another pretty decree also in the same bull, whiche was this: That from thence furth the Cardinals should not kepe so many female stewes as they vsed to doe. But pope Leo commaunded that to be striken out, least al the world shoulde suspect (as they might wel do) and haue

Two decrees of ỹ pope. Marke them.

The Spanyardes & pappistes vse three smal sins, Simonia, Buggeria & nō credere in Deū.

The Cardinalles were stinted, but ỹ Pope myghte kepe fans nombre.

knowe

knowledge howe openly and without al shame the Pope and his cardinals dō maintain Sodom, euen at Rome. And ther is no Pope, cardinal, bishop doctor, preist, nor religious man, that euer went about to punish or reforme this abhomination, but colour it, yea laugh it iest it out: and moreouer doo bewitch, prouoke and set on kynges, and princes, to defend and maintain them, to practise theyr fylthye and deuilish liuyng stil, freely without repētaūce or reformatiō. And to the maintenaunce of al this, shal thy obedience serue and helpe, and so shalt thou procure al these horrible sinnes vpon thy necke, whosoeuer thou art that shalte obey ether Emperour, king or prince in these proceadinges, and be an occasion that the terrible vse of such, more than beastly vices, shal come into thy countrey, for the punishment whereof than, we must daily loke and wayte, that the earth shal sinke vnder vs, and swallowe vs vp. Let them once bryng in ỹ pope agayn (as doutles the Spaniardes wil labour to the vtermost

The vertue of the spaniards

to do) and thā shalt thou se how these horrible blasphemous vices shall reigne in thy natural countrei? And shal not then thy obedience be well spent, to helpe to bring suth geare into thy countrey? And yet moreouer ꝑ shalt also make thy selfe partaker of al the theste and robberye of the whole papacy. The infinit treasure which they haue falsely and deceiuably gotten vnder their pardons, is it not very abhominable theft and robbry throughout al christendom? That innumerable money that they haue procured & gotten through their stinkyng fained purgatory, is it not very theft & robbry thorowout the whole world? The infinit treasure ꝑ they haue gotten vnder Masses, mounthmyndes, trentals, & such other massinarchādyse, is it not abhominable theft and robbry throughout the whole worlde? The wonderful etches that they haue gotten with bulls for whitemeate, with pilgrimages, Images, and an infinit swarme of such gear, is it not very abhominable theft & robbry throughout the whol worlde?

The wealth of the poppishe Churche rose by lyeng and stealyng. Pardōs. Purgatory, Masses.

Ho we

how haue ỳ pope, cardinals, bishops colleges. &c. come by theĩ lãdes, lordships and manors, that they are equal to the mightiest Emperours and princes? Is it not altogether vnmesurable abhominable theft and robbri? What are they nowe ells, than the greatest robbers and theues vpon earth? And yet there is no repentaunce nor amẽdment in them: No, ther is not so much good bloud in they' bodies, as to doe but some part of they' office, wherby they might seme to enioy suche reuenewes vnder some shine or pretẽce of honesty. But thei do rather the cõtrary, and condemne, blaspheme and persecute the name, worde, and working of God. Now come thy way, such manifest theues and robbers shalte thou defend and maintain with thy obedience, that thei maye not onely continew and go forward in they' wickednes without repentaunce or reformacion, but also that they be strẽgthened and encouraged to continew therein. Se now, what daũger thou shalt cast thy self into by such obediẽce. For of

Papistes ar theues & robbers.

al this robbry and theft shalte thou be
giltie of, and a partaker before God, if
thou doest obeye these proceadinges,
which tende to the setting vp and re-
storing again (as all men may easelye
perceiue) of the popes authoritie and
iurisdictiō. And so besides al this also,
thou shalte charge thy self with al the
innocent bloud that the pope hath he-
therto or shal hereafter shedde throu-
ghe his practises, and also with all the
sorow & heauines, ỹ he hath wrought
or shal hereafter worke in this nation
to mayntain his kingdom. Howe ma
ny thousandes haue bene murthered
by his tiranny, and are lyke hereafter
to be murthered, if he may optain his
vsurped iurisdiction, which doubtles
the godles Spaniepardes, will labour
to restore out of hand. Alas how wilt
thou be able to bear vpon thi necke so
muche innocent bloude (wherof thou
shalt make thy selfe partaker by thi o-
bedyence) seyng it is an intollerable
thing, to be giltie of one mans bloud
I wil not here rehearse other abhomi-
nations of the papistes, what poysō,

To maintain pope rye, is to be gilti of al innocēt blod shed

tred-

treason, malice and spite they vse and practise daily. I thynke no tong vpō earth can rehearse al the abhominacions of the papistry, but by these pointes nowe rehearsed and by the daply ensamples that thei practise, we maye easly gather the rest. And if it wer not that the Pope must nedes be the very Antichrist & his adherentes Antichristes impes, whiche in al thinges must euermore be contrarye to Christ, men might meruel and wondre howe thei could so continually vse so muche abhomination. But seyng it is so, & can no nother wyse be, it must nedes consequently folowe, that lyke as Christ did lead and teach a most pure, sincere excellent, chast, sobre, holy, and godly lyfe: Euen so contrary wise must this Antichrist the pope and his adherēts, leade, teach & maintain, a most shamefull, blasphemous, filthi, curssed, beastli abhominable, hellish life: how could he else in al pointes declare himself to be the enemy of Christ and the verye ryght Antichrist? And yet al theyr abhominaciōs might the better be borne

The pope is Antichrist.

The life, & doctrin of Christe & ỹ pope are contrari ỹ one to the other.

if they did not ſo earneſtli defend thē, & wold make al the world beleue (perforce) ẏ they did nothing but wel and right in al theyr doinges. And yet not withſtanding al this, if al theſe abhominaciōs that I haue reherſed, were tolerable & to be wyncked at (as they in no wiſe be) yet to cōdemne ẏ pure and ſincere doctrine & word of God, & to eralt & ſet thē ſelues aboue god (as they go about to do) no right Chriſtē hart ought to ſuffer it, muche leſſe to miniſter any maner of aid or aſſiſtāce by hys obediēce, or otherwiſe therunto. Yea, euerī true Chriſtian ought rather to ſpend his bloud, life, goodes, & al together in the cōfeſſion & defēce of the true honor & religion of God, thā for the keping of them, to indaunger both bodi & ſoule with eternal deſtruction, thorow folowing & obeing their doctrine: The infinite abhominaciōs & errours wherof (which they defend & maintaine as right, true and lauful, neuer intending to reſourme or alter one iote thereof) I am not able to reherſe. All the daunger wherof ſhalt thou

thou procure vpon thy necke (whosoeuer thou art) that shalt obey or helpe to assist the procedynges of the Emperour, and such princes and bishops as are confederate with him, to maintaine and bring in the B. of Rome.

And to reherse some of their intolerable errours, how wilt thou (whosoeuer thou art) beare in thy conscience, the false & shameful deceite of the B. of Romes pardōs, wherwith so many thousand soules haue bene so miserably seduced and deceiued, and shamefully beggled of their money, & so lyke to be againe, if they may obtain their purpose. And although they them selues do knowe that it is nothyng but Papistes very knauerye that they haue wrought repēghte wyth their pardons, yet shewe taunce. they no repentaunce nor tokens of reformacion therof. They haue taughte the people to put their trust and affiaunce in pardons, euen at the verie howre of deathe, which is so hainous an terrible a thyng, that if they were, otherwyse as innocent & holy, as S. Iohn the Baptist, yet were they most worthy

so be damned in the very pit of hel, for this one point onely, and had wel deserued, that neither the earth shoulde bear them, nor the Sunne shine vpon them: much lesse that any man shoulde helpe to assist and strengthen them or offer his bloud for them.

The vertu of ỹ popes pardons.

For consider a litle, the wiked knauery and abhomination of their pardons. Who so euer did put his whole trust and affians in their pardōs, and so died in the same hope and trust, the same did vtterly renoūce, forsake, and forget Christ, and could haue no hope nor trust at al in him. For whosoeuer setteth his truste in anye other thyng (whatsoeuer it be) sauing in Christ only, the same can haue no truste at al in Christ. Howe do we and al mē know this, that the papistes (who thou must helpe to strengthen by thy obedīēce) haue taught most earnestly, that men should build their saluation vpō pardons, were woulde not men haue esteemed them so much, nor bought them so fast as they did. And like very messingers of Sathan, yea, lyke very in-

carnat

carnat deuils, they made no word nor
mencion in the meane tyme, of any faith
or hope in Christ. For he that knowe-
eth, that his faith and hope of saluacion
ought to rest in Christe, the same can-
not suffre nor abide, no faith nor hope
to rest in any other thing besides christ.
Now if they were not more then mad,
& vtterly robbed of their wittes, they
would be ashamed, once to desire such
shamelesse things to be maintained or
defended. But we may perceiue, that
it is to true that a certain bishop sayd
vnto maister Philip Melanthonat y^e
colloel holden at Augspurg, whose wor-
des were these. Alas maister Philip,
what would ye reformers vs priestes:
for we were yet neuer good. As who
should say, it were an heard thing now
to make them good. And it was one
of their owne pillers that spake these
wordes, whiche had experience of the
rest by him selfe. Well to let pardons
passe, and to come to purgatory, that
hath pitied many a purse, howe wylt
thou (whatsoeuer thou art, that shalte
obey or assist the Emperour and hys

Popyshe Priests neuer good.

The picke purse purgatory.

can

confederates, in these proceedinges, (as are before mēcioned) be able to beare in thy cōscience, all the falsehead that they haue vsed with thys purgatory, wherof thou must be partaker. How traiterously haue thei bleared & bewitched al the world, and brought al the world in maner into a foles paradise. And with such lies & theft, haue gotte al their goodes & possessiōs in maner. By the meanes wherof they haue vtterly excluded and banished the only true cōfort and trust in Christ, & haue taught the people in steade of Christ, to gape vpon their owne workes, & to trust to be saued by the same. And who so euer so doth, ỹ same must needes exclude Christ, and vtterly forget him. And so if God had not wonderfully hetherto preserued his, all must haue died in a false belefe, as ỹ Iewes and Turkes, & so haue perished in the pit of hel, thorow the default of such teachers. Oh, what soule murtherers are they. No hart of mā shalbe able to cōprend (as long as the world endureth) what murther they haue cōmitted.

ted, against the soules of men ẅ theire fained Purgatorye. Much lesse shall they be able to comprehend, what iniury and blasphemye they haue done therby, against the true faith & confydence that is dewe vnto Christe. And yet ther is no repentaunce nor amendement in thē, but they rather labor & studi, how thei mai be defēded & maintened, in these naughty proceedinges.

And yet more, who so euer shall obey either Emperour, King or prince in this case, shall also make hym selfe gilty and partaker of al ỹ abhominacion & blasphemy, that is conteined in the wicked & detestable Masse and of the infinite idolatry & blasphemi, that holi mas, is therin cōmitted, against ỹ true vse of the holy sacrament of Christes bodi and bloud. As first of the fained sacrifice, pretēding to offer vp daily vnto God, his own dere sōn, as though thei wer better & holier then the sonne of God. And so they are not contēt, ỹ holy sacrament to be an ordinaūce of God, which mē should receiue in faith, but they make a sacrifice & an oblacīō of it,

The vere true of the holi mas, curssed bōmyght it

of it,

of it, wher with they wil reconsile the selues and other vnto God, and wyl make also a salue of it, for euery sore. Yea, for euery saint, ther is a peculiar Masse, & for euery disease & aduēture what so euer it be, a peculiar Masse. in al their bokes & doctrine, a mā shall not finde one word of faith, but all is full of the Masse, the Masse, what a sacrifice, & what an holy thing ỹ masse is, wher as ther is no ceremoni, wher in faith is so much required and exercised, as in the true institucion & celebracio of the Sacramēt, being rightli administred, forasmuch as Christ him selfe did institute it, for a remēbraunce & memorial of himselfe, that al men in the celebration therof, shuld preach of him, remēber him, and beleue in him. But in stede of that, they preach & set furth their oblacion & sacrifice, & their owen inuencion, & most abhominably lye & sel therwyth. Here I ouerpasse the idolatry that is cōmitted at the elevacion of their false Masse god, and in the adoration therof: O Lorde who is able to rehearse al the blasphemies

Stoupe a fore.

that are cõmitted only in the Masse. If they had brought vp no nother erroure nor abuse of the holy sacrament, but only to make a gaping and a gasing stocke of it, as they vse to doo at their high feastful dayes, & specially vpon their churche holy daies, tariyng it about in their processiõs, & making (as it were) a Christmas game with it, only that the prestes (at such tymes) may fyl their bellies, & get money of the simple people for their labor. This abuse & prophanacion of the Sacrament, were more thẽ horrible inough. But yet this is nothyng to this most greuous abuse, that they wil make of the cõmon Sacramẽt, a priuate work & a peculiar oblacion, to be made still of certein appointed parsons. This is such an high blasphemi, that it abhorreth me to remember it, yea, it might wel kyl a man to remẽber it, if he did throughly wey and consider it.

Greased and anoited.

And yet this augmenteth the blasphemy somewhat the more also, that they conceale & kepe secret the wordes & faith of the sacrament, murmuring

Their faces to the wall lyke an horse in ỹ manger.

then

then secretly to them selues, contrary to the manyfest doctrine of Sayncte Paule, sayng as oft as ye shal do this, ye shall preache and shewe fourthe (and not kepe close, and murmure secretli) the death of the Lord. S. Paule sayth: Ye shal preach & shew furth. &c. And thei do clean contrary. But the abuses of the papistry ar so many, that no toung can reproue or paint thē out sufficiēth. Other abhominatiōs haue euery one a peculiar and a particuler deuyl worckyng in them, but I take ỹ Masse to be a worke of al the deuyls in hel together, wherūto they al haue cast and layd al theyr heades, al theyr handes, all theyr diuises, yea all theyr knauery and wickednes together, and so finished this detestable abhominacion. And this mai appear by the false deceiuable spirites, whiche (vnder the colour of dead mēs soules) appear in diuers places, crieng for Soulmasses, wher as we neuer herd of any of thē, that euer cried or called for Christ, nor for any help of him, but al for masses. Which is a very strong proue and euident token, that the deuyl liueth in us

Euery abhominacion is set foorth by one deuyll at least, but ỹ mas was made and set foorth by ỹ ful cōsent of all the hole chapter house of diuels.

one thyng so effectuously, as he doth in the Masse & in the masse marchãts which through they? abhominable filthy lyfe, couetousnes, blasphemies & other abhominations, do most shamefully maintaine and entertaine hym. And doubtles it is the highest and last vengeaunce and wrath of God vpon earth, that shal appeare before the latter daye. For there can be no greater. These are ỹ vertues, which thou shalt helpe to maintaine, by thy obedience to they? procedyngs. Nowe if any mã peraduenture bee offended with me, for vsyng so sharpe & taunting wordes agaynst them, I woulde desyre theim to take this for a sufficient answer vnto thẽ: That my sharpenes is nothing in respect of they? wickednes and knauery. For what tauntyng is it to call the deuil a murtherer, a theefe, a betrayer, a blasphemer, a lyar? It is euen as much to him, as if one did puff at him with the breath of his mouthe. And what are the maintayners of papistry other thã very incarnate diuils, which haue no sparkle of repentaunce in thẽ but

The deuel ipueth in nothig so effectously as in the mas, and mas priestes.

Thoughe they be knaues bi they? order, yet they ar gẽ telmen bi their misorder and rdenes.

but haue obstinate hardened hartes
bent to defend & maintaine these abo-
minations, which they themselues
know to be naughty, & yet they would
haue them & more obedience, to helpe
to maintaine them. Yet no man amõg
a multitude of papists neuer so much, it is
euẽ as much vnto him, as if a Goose-
did hisse at him: so his obstinate per-
uersenes is growen so far, y nothyng
is able to tak him backe. The greatest
cause that thou canst cause him to,
is to call him a papist. For worthy that
name, thou cõprehendest al togither.
As for al other rabbles brybbes, they
are no more, then if a man would beate
a Beare with a straw, or strike vpon
an hard stone with a feather. And a-
gayne, they them selues haue geuen
the occasion inough, to taunt them
sharply, if it could. For some of them
haue said, that they would rather suffer
them selues to be vexed, then
they would consent, that any part of y
masse should be altered or abolyshed.
And againe another of the said: Pri-
ests were neuer good, & that we should
suffer

Priests were neuer good.

ſuffer thē vnreformed. And both theſe that thus ſaid, were bychops, & ſpeciall pillers of theyrs. And as their cōſciences and wordes are: euē ſuch (doutles) are the conſciences & words of the reſt. Seyng therfore they beare wytneſſes of them ſelues, that thei be ſuch deſperate wretches, & wil ſo continue, & wyl rather be torne, than ceaſe from theyr blaſphemies, I ſhould do them great wrong, both before God, & the world, if I ſhuld name thē otherwiſe, than they name thē ſelues. Therfor if I ſhuld cal them moſt holy, moſt honorable, reuerende or worſhipful Fathers, no man ſhuld knowe whom I ment: For they thē ſelues ſhoulde not know, of whō I dyd ſpeake, becauſe they know no ſuch names. Therfore my taunting is no taunting at all, no more thā whē I cal a Peare, a Peare, or an Apple, an Apple. And to make an ende of theſe horryble maſſe matters, how wil any mā be able to beare vpon hys necke, the deteſtable idolatry, of honoring and worſhippyng of ſaintes, not content to prayſe God in

Yea, but they loue & looke to be ſo mocked.

Honoring of ſaintes

them, but they make very Goddes of them. And the most noble virgin Mary, the mother of Christ, they set euen in Christes place, imagining Christ to be a seuere iudge, and makynge the simple & weake consciences beleue, Christ to be a tyraũt, so that thei haue vtterli pluckt al truste & affiaunce frõ Christ. Can any man denye thys to be true: haue we not al proued & tried it to be true: And if any man would denye it, are not the bokes of the lowsi frier obseruants; & of the blacke Fryers also to be sene; which ar stuffed full of such Idolatry: As the bokes of our Ladies Psalters, of Stellaries, Rosaries, Coronaries; and such lyke deuilish trash. And here I wyl rehearse a storye, that happened at Augspurg; that al menne may se, vpon what ground thei build theiz idolatri and superstition. In the discourse of the Article of inuocation of saintes, D. Eckius alledged a text out of the xlviii. chapi. of Gen. Where the Lorde speaking of Jacob, Ephraim and Manasses, saith thus: And my name shalbe inuocated ouer these children: And after many wordes of Ma-

Papists agree not in doctrine.

ster Philip Melancthō, master Johan Brentius happened to say, that there was not one worde in al the scripture to be found, of the inuocation of Saintes, Than stepte Cochleus furth (lykte a profoūd clarke) to helpe the matter and sayde: that there was nothyng in the olde testament, to proue the inuocation of saintes; because ther wer no saynctes in heanen, whan the olde testamēt was written: but thei wer al at that tyme in Limbo Patruin. With ỹ Johānes Friderich Duke Electo; of Saron, whiche heardr al theyr reasoning, sayde thus vnto Eckius: There hath Cochleus answered your text, ỹ you aledged out of the olde testament so sure ar these noble doctors of their doctrin, and so wel do they agree tother, that one of them saith ther is nothing in the old testamēt to proue the inuocatiō of saintes wō. And a nother alegeth autoritie out of ỹ old testamēt to proue it: As though we knewe not, ỹ god wrought al the miracles, which wer done in the Old testament for Abrahās, Isaackes & Jacobs sake (as he

him selfe, oft times doth testifye not for any saintes sake in the new Testamēt. And from whence do they fetch they? proses to proue they? doctryne trow ye? out of noble authoꝛs I warrant you, euen out of olde barbrous Dōses. I red once in a boke of theiꝛs, which was a boke of Moꝛalizacions, how the Virgin Marye ought to be woꝛshipped with offerings & gyftes. And why? Mary, foꝛ this cause: Ther was once a theefe which was one that robbed by the high way, which neuer did good al his life long, sauyng that he happned once by chaūce to come into a Churche vpon Candlemas day: wher, seyng the people offeryng mony & candels vpon the altare, he offered ther also as other dyd. After that the same theefe was taken foꝛ robbyry, and hanged. Whan he was dead, the diuils wold haue had his soule to hel. But ther was a good angel, ỹ withstode thē, saying vnto the diuels, why wold ye take this man awai, seing ye haue nothing to do with him, noꝛ no power ouer him? The diuils made answere

A great miracle of our ladi of Cādelmas

swer agayne and saide: He hath done much euyl and mischiefe, & neuer dyd good in al his life. So thei went together before the iudgemēt seate of god, and ther the diuels accused the theefe, that he had neuer don any good. Thē the good angel brought forth ỳ crosse penye, together with the candle, which he had offered vppon the altar. Vpon ỳ the iugge gaue sentence, that the theefe should defend him selfe against the diuels. And ỳ angel gaue him this cou-sel, that he should take the penye in the left hand, in the stede of a bukler, & the candle in the right hand, in the stead of a sword, & so to fight with the Diuels, and to strike nothing but crosse strokes at them. And so he did, and by that meanes chased away the diuels. After that, the soule came to the body agayne, and was taken from the gallowes, and the man lyued afterward very honestly, her ille.

Who wold euer haue beleued, that they had had, such strong reasons to proue theyr doctrine with, if we had not theyr bokes for wytnesses? Yea,

Diuels stād before gods iudgemente seat amōg ỳ Angels, and thā ỳ i. Psalme is not tru neque peccatores in concilio iustorum. Godyles soles haue handes.

the Monkes, friers and prieſtes haue ſtuffed theyr bokes ful of ſuch begger-ly fables, to blear and blind al chriſte-dome with. And ther was neuer yet a-ny Pope, Byſhop, nor doctor that e-uer found faut with ſuche geare. But now that men preach Chriſt to be the only ſauior of al mankinde, they rage and raue, as though thei wer beſides them ſelues. Whan me preached that A candle or a peney offered vnto our Lady, was of ſuch force that it coulde deliuer an vnrepentaunt wretche and murtherer, both Chriſt and fayth ſett a part, and could chace awaye the de-uyl: Whan me thus preached (I ſay) Blaſphemynge, and (as it were) trea-dynge vnder theyr feete the paſſion & merites of Chriſt, tha were al ſermōs good and catholyke, and than wer no heritickes in the world. &c. Booth not this wel verifye the Biſhops ſaiyng: That prieſtes were neuer yet good.

Peſtilent catholick.

Wel let vs yet rehearſe ſomewhat more of theiz ſtuffe: How wil any ma be able to bear vpon his conſcience, y intollerable violence and force, which

they

thei haue wrought vnto al the world, with their eare confession, wherwith thei haue brought infinit soules to desperation, and haue robbed and spoyled many sorowful hearters, of al christen comfort. For lyke very traytors, and abhominable wretches, they made no maner of mencio, nor spake neuer a word, of the true vertue and power of the keyes, nor of faith, but forced onely vpon tedious and intollerable torment of particuler nombring & rehearsyng of sinnes, and of doig iust penaunce, and impassible satisfaction therfore. And vnto such enumeration and satisfaction (as a worcke of their owne) thei ascribed the purchasing of Gods fauour, and of euerlasting saluation: so that Christ might go playe him, as one that had nothing to do in that matter. And thus thei led & kepte men quite from Christ, & taught them to put their trust in theim selues, and in their owne and other mēs workes and desertes. Auricules confessiō.

And in all their Doctrine, there is not one Sillable, be it neuer so lytle,

nor one tytle neuer so small, wherein Christ is not denied and blasphemed, and the true faith in him most shamefully s:adered & assaulted, & the weake hartes & consciences of simple people forced to impossible thynges & to desperation. And so, and no notherwyse, shuld the right Antichrist do, that according to his name, he might teache & liue manifestly inough, contrary to Christ, & to exalt himselfe abone God and his word. Which thing we see to be more manifestly and apparantlye verifyed in the papacye, that is in the Popes gouernment, than anye man can comprehende. And yet there is no repentance for al thys geare, but they rather defend and maintaine that confession of theyrs, and wold besydes, y euery simple subiect shulde (by hys obedience and ayde) be partaker of the sorow, miserye, and desperacion, that the same confession bringeth with it.

Antichrist

And yet thys is not al, but who so euer thou beist, that shalt ayd or obey them in theyr procedinges, thou shalt make thy selfe partaker of y grenous mise-

miſery, and deteſtable abuſe of theyr Curſe and Excommunicacio. Which abuſe only (if ther were no more but that) hath worthely deſerued, that all men ſhould wyſh the papacy to ſynk and to periſh, much leſſe to ſhew anye obediēce, or to miniſter ani aid, wherby it might be maintained. How hath the Pope ruffled (and plaied Rex ſiegum) with that thounderbolt of hys curſe and excōmunication, agaynſte Emperours, Kinges, and agaynſt al the world: Yea againſt God himſelfe and his holy word. For what ſo euer the dyuel had put in hys minde, that muſt go forward, and be accepted as right and lauful. What wars & effuſion of blood hath he cauſed therethorow in the world: Yea, who is able to reherſe al the abhomination, that it hath bredde: What ſo euer the Pope wold haue to be ſynne, or to be called ſyn, that muſt nedes ſo be. And what ſo euer pleaſed him to be named good & godly, that muſt nedes ſo be, ſo that he muſt be a moſt dredful Lord ouer the whole world, ouer bodye & ſoule, landes

The Popes curſe, curſed be he, and all his couēt.

lands & goodes, ouer purgatory, ouer hel, ouer the diuell, ouer heauen, ouer angels, ouer God, & ouer altogether. Heauen was opē, or shut, to whō soeuer it pleased him: And so was hel like wise. Whō soeuer it had pleased him, shoulde haue kept or lost, hys bodye, goodes, estimacion, landes, heritage, wife, childrē, house, mony and al such thinges. Yea, if this abuse of the keyes had not bene, what had the papacye bene? And al this haue thei done of very wilfulnes & force (against all ryght and reason) euen for very pompe, and for their bellies sake, misusing (most wretchedly) the holy name of god, for the maintenaunce therof. For vnder the name and pretense of God, haue they wrought al their detestable mischiefe and tirannye. For the whyche they neuer once minde to repent, but (like obstinate beastes) cōtinue stylle in their wickednes, defending & maintenyng it, what so euer any mā hath said or written neuer so truly there against. It were litle wonder, if heauen and earth shuld open or vtterly burst

for

for such abhominacion, or that God wold suffer such continual wretchednes, spite, & misbehauour any longer vnreuēged. I thinke that if the great Turke knew him selfe to be so wiked, & such a wretch, as the Papists know them selues to be desperate caitiues, he wold not be so obstinate, nor so desperately and spitefully defi god with his abhominacīō. And I think also ꝑ the great Turke wold neuer say: We Turkes wer neuer good: as ꝑ papistes shame not to make their boast, saying: We Priestes were yet neuer good. But it is the very diuel that possesseth them, who knoweth his workis to be naught, & therefore defendeth thē the more earnestly. And so doth the Pope and hys adherentes. Or eit not wel done nowe of thee (what soeuer thou beist, if thou hast any Christen blood in thy hart) to helpe with thy obedyence, to aide or maintaine such arrant soule murtherers.

The Papistes boast of theym selues.

The pope foloweth the diuel.

And what shal I say of their dānable, diuelish, lieng & false Reliques and pilgrimages. Lord god what deuilish craft

Reliques. Pilgrimages.

craft haue thei vsed therewith. Dead bones & rotten ragges haue they made the people beleue, to be the bones and vestures of holy saintes. And w̄ suche deuylyche subtiltie haue they seduced the syple soules and perswaded them to run hether and thether to visit and to kisse they⁹ rotten relikes. And this gere is maintained of ye pope, byshops priestes, monkes, & Fryers, to be godly and holy, and al wyth craft to pike mens purses, to robbe and spoyl the of they⁹ monye and goodes, vnder a cloke of holines, to mayntayne they⁹ fate bellies they⁹ with. And it myght the better haue bene borne, if thei had not ther with ledd the people vtterly from Christ, and taught them to putt and fyxe they⁹ trust, and to build their saluation in such workes of they⁹ owne inuencion. For there was none that euer sought any relike, or pilgrimage but that did put his trust and affiaunce of saluation therin, contēnyng Christ and the true faith in him, as a thing of no importaūce. And this contempte vtter renouncyng of Christe, and of

the

the true fayth in hym, haue the Papistical bysshops and prieſtes not only neuer ſpoke̅ againſt, but alſo thei had a pleaſure and delight therin, and procured pardon for ſuch as did beleue in ſuch beggery, and ſo pilled and polled al the worlde, to fede and pamper the̅ſelues in idlenes.

Chriſt ſpeaketh of an abhominatiō in the holy place, If the papacie be not ſuch an abhomination, let euery man iudge, that hath indifferent iudgemēt. Not only for vſyng of ſuch abhomīnations as I haue rehearſed, but ſpecially for mayntaynyng of them and contineuing in them ſo deſperately. For bi that meanes, thei do not only ſinne in very dede againſt them ſelues, but alſo thei confyrme that ſinne of theirs with vnrepentaunce, wherby it becōmeth a ſinne againſt the holye gooſt, which is the moſt highest & moſt greuous & heauy ſynne that can be. For the deuyl himſelfe can commyt no higher nor more greuous ſynne. Howe ſe, theſe are the holy rutterkyns, that wil be lordes & controllers ouer gods word,

The ſin of ỹ papiſtes and of the deuyll are lyke.

Shameles hypocrites.

wordes, and which dare attẽpt to moue vs to recãt and reuoke our doctrine, and to reuerence and receiue all these abhominaciõs for the wordes & workes of God: and as for them selues, to remain vnreformed, what els: And in no wyse to admit any new alteracion, beware of that how so euer they do. They speake and prate muche of styrryng vp of sedicion and vprour, but if thys doing of theirs be not the next way to styrre vp sedicion & vpror I cãnot tel what cã more stir vp sedicion & vpror. Yea, what can more prouoke ỹ pestilence, extreme dearth, the ínuasiõ of ỹ Turke, warres, murther, and al the plages and vengeaunce of God vpon our neckes than these mischeuous abhominacions that I haue reckened: I say and wil abide therby, that nothyng so muche. Here must I leaue vnreherced, for auoidyng of tediousnes, a nomber of abhominaciõs whych I haue not yet spoken of, as vowes to pilgrimages, brotherhods, byeng and selling of theyr wooркes, and of theyr cowles and such lyke.

The papistes & non other ar ỹ styrrers vp of vprour & sedicion.

The papistes ar the occasiõ of all plages and of all misery in the world

Now to the thyrde and last cause,

why no man ought to ayde or obeye Emperour, Kyng or Prince in thys case, which is this: If thou shuldest obey or aid the Emperour, thy King, thy Quene, Prince, or Magistrate in such case, forasmuch as they mind by such procedinges of theirs to stablish Antichristes kingdom, thou shalt not onlye (by thy obedience & aide) make thy selfe partaker of al these abhominacions before rehersed; but thy obedience & aide also, shal serue & help, to subuert and to roote out al the good, that hath bene done or wrought by ỹ gospel. For these archecaitiues ar not content to maintaine these abhominacions, but also they labour (all that they can) vtterly to abolysh & to roote out for euer al the goodnes, which the doctrine of the Gospell, or the Preachers & professors therof haue taught wrought, or brought to passe.

This cause cõprehẽdeth much matter in it, & is a veri weighti cause. For the doctrine of the gospel which hath ben ernestly preached & taught vi vs, hath wrought much good, thãkes be vnto god

What good hath ben done by ẏ preachynge of the gospel

God before. For before the doctrine therof was preached & taughte by our brethren, no man knew what the gospel ment. No man knewe what Christ was. No man knewe what Baptisme or penaūce was. No man knew what fayth or good workes were. No man knew what a sacrament was. No man knew what flesh or spirit was. No mā knew, what the. x. commaundementes, what the Lordes prayer, or what the Crede ment. No man knew what praier was. No manne knew howe to bear the crosse, or howe to take affliction, nor yet how to comfort himselfe in any aduersitie. No man knewe before what ẏ true office of a Maiestrat was Nor no man knewe, what the state of holy Matrimony was. No mā knew what was the office of parentes towardes theyr children, of Masters and mistresses towardes theyr seruaūtes, and maydes, nor yet of Children, seruauntes and maydes towardes theyr parentes, masters and dames. No mā knew before, what the deuyl or what the worlde was: What lyfe or death

was

was. No mā knew righuic, what was Synne, or what was Vertue, nor yet what forgeuenes of synnes was, nor wher to be sought. No mā knew what God was. No mā knew what it was to be a bysshop, or what it was to be a pastor, and to haue charge of soul. No man knew also rightly, what ỹ church was, nor what authoritie it hadde. No nor no man knewe, what it was to be a chrystian. Shall I saye altogether in fewe wordes: No mā knew any thing at all, that euery true Chrystian ought to haue known. For the pope and papistical asses, had blinded al the world and oppressed al men with ignorauce. I may wel cal them asses, for they are very grosse and vnlearned asseheades in al matters of Chrystian religion, in dede. For they knowe, or at the least they wyl know nothyng elce, but that the saluation of Men and women dependeth, vpon mōkes and freers and such lyke, and vpon their workes and merites, and not vpon Chryst at al. Wher as the doctrine which we haue taught, hath brought to passe, that di-

uers men, women, and children (thankes be vnto God) knowe the principles of Christian religion, and how al men ought to beleue, howe to praye, how to take the crosse, how to lyue, & how to die. The true vnderstāding of these & many other articles hath bene opened throughe the diligence of our preachers. The true vse also of the lordes table, and of the Font, wherin all people are consecrated vnto God thorow Baptisme, hath by our preachers & teachers bene brought to light, so y al men (thankes be to God) may se in theyr order the very ryght fourme of a Christian church. All this shalte thou help, through thy obediēce, to subuert and to cōdemne, whosoeuer thou art, that shalt obey them in theyr proceadynges. And furthermore also thy ayd and obedience shal serue, and helpe to burne and destroy the olde and newe Testament in our in other tounge, the holy Psalter and other bookes of godly praiers in our mothers tounge, and al other good bookes and most godly and necessary workes, whiche our

Yea, but now farewel truth seing our poore preachers are choppedvp.

preachers & teachers haue written, as the papistes them selues cannot deny. And thy obedience shal also serue and helpe to this, that no man from hence furth shal know the x. Commaundementes, the Articles of the Christian faith, The Lordes praier. (For so was it before the doctrine that we professe was preached.) And thy obedīēce shal serue likewise, that no mā shal hereafter learn any good instructiōs of baptisme, of the Lords supper, of fayth, of the Gospel, of the true christian libertie, nor of anye other godly article.

Item, thy obedience shal serue and helpe, that no man maye put his trust and affiaunce rightly vpō Christ. And yet more than this, it shall also serue & helpe, that men shal put that trust and confidence that is due vnto Christ only, in the workes and merites of monkes, friers and priestes, and that they shal bye theyr merites and cowles at ỹ hour of their death. Thou shalt helpe ther with also, ỹ in the place of holye Matrimony, thy natiō shal be filled wt the hordom and fornicatiō and other

filthy and vnnatural sinnes of pristes and votaries. And yet further by helping with thy ayde and obedience, to maintain theyr abhominable marchãdise which they make with theyr idolatrous masse sacrifice, thou shalt make thy selfe partaker of al the couetousnes, robbry and theft, wherwith they haue gotten al theyr possessions. And what shal I say more? Thou shalt help therwith vtterly to subuerte Christes word and whole kingdome, and to restore, and maintain the deuyls kyngdome. For that thyng do the mischeuous captiues the Papistes, and the authors of these proceadings mind to do. Thei are Antichristes ministers, therfore thei can mind nor do nothig but that which is contrary to Christ, Specialli in the cheif article of our saluation, which is this, that our hearte, comfort, and affians of saluatiõ shuld rest onely vpon Christ, and not in anie workes of our owne, that is to saye, that we should beleue to be saued and to be deliuered from our sines, and to be made righteous only through true

faith

faith as it is written in the .x. to the Ro
maines: with the heart do we beleue,
vnto righteousnes. This article I say
will they in no wyse suffre. And we cā
in no wyse forbeare it. For take thys
article away, and than take away the
churche. For without this Article, no
errour can be resisted. For asmuch as
wout this article, Christ wyll not, nor
cannot be with vs. For this is the ar=
ticle that must declare and open chrisi
vnto vs. For this articles sake, hath ỹ
worlde ofte bene plaged, through the
sinneflond, through great tempestes,
thorow warres and diuers other kin=
des of plages. For this articles sake,
was Abel murthered and many other
martyres. And yet it remaineth (& shal
remayn, let the aduersaries do, & prac=
tise what they wyl this Article shal re=
maine, whan they shall go to wrake &
perishe in the pit of hel.

Now let al men wel consider wyth
them selues, and loke wel about them
selues, If they? ayde & obedience shall
helpe and serue to restore al the abho=
minations of the papistrye, they shall

make them selues partakers of al the
bloud that hath bene shed thorow the
papistes frō the death of Abel tyl this
day, or that hereafter shal be shedd by
theim. And moreouer, if their obedi-
ence and ayde shal serue to the roting
out and subuersion of Christes Gos-
pel and of his whole kingdom, and to
the settyng vp and maintainyng of ỹ
deuils kingdome, let them take hede
Note wel. what wil be the ende therof at length,
and with what consciences they wyll
stād before god at his iudgement seat

And besides al this to make an end
Thy obe- whosoeuer shal ayde and obey theim,
dience shall his ayde and obedience shall serue to
worke the bring in Italianes, *which shall ouer-
shame. runne his natural country, most sha-
Are not ỹ mefully defyle and abuse honest wy-
Spaniar- ues, widdowes and virgyns euen be-
des wor- fore the faces of their husbandes, pa-
thy to be rentes and frindes. They shal also rob
welcom? and spoyle men of their goodes, lan-
des and heritage, and deuide and be-
stow them at their pleasure. No tong
is able to rehearse the hundred parte
of the misery, that shall happen, if the

papis-

papistes & the maiestrates that ar led by thē may bring theyr proceadyngs to passe, both the nobilitie, ỹ pemanry and the whole cōminaltie shall be destroied for euer, theyr lawful heyres & posteritie disinherited, & Aliances shal possesse the lādes & inheritance of our auncetors. The auncient lawes of our nation shalbe subuerted, & new lawes established. All this and more than I can rehearse, shalt thou begiltie of, before God and the world, that al thi posteritie shal rew the day that euer thei wer borne, whosoeuer thou art ỹ shalt obey or and the proceadings that are now attempted. Wel, let no man saye but that he had warnyng pneugh, in no wyse to obey or to ayde, nether Kaiser nor King, Lady nor Lorde in suche case. If thei will take and follow suche warning and admonicion it is good: If thei will not, the more peril, danger & shame shalbe theirs. ☞ Thus much hath my dutie to my natural coūtrey bounden me to write vnto my deare coutrey men, for a faithful admonicio

and counsel for theim, not to stirre or to prouoke them to any vnlauful vprour or sedicion, but to instruct them, that they ought in no wise to obey nor to ayde the sworne aduersaries of the sonne of God & of their natural cõtrey (borne to worke mischief) in such proceadyngs, as they go aboute. And if they should be forced by violence, to the obediẽce of such vnlawful things, that they may by al lawes defend thẽ selues against such maiestrates, euen as against most violent tyrannes and bloudhoundes.

And nowe to you (ye papistes) for a cõclusion, If ye cã with truth reproue or deny any thyng that I haue writtẽ in this Admonicion, let me heare it, & I shall make further proufe thereof, if nede shall require. And let the people freely reade this my admonicion, and than let the blindest of theim be iudge betweene you and me. But if I haue herein written nothing but truth, thã forbyd all men to reade or to haue in in their handes this Admonishion, that al the world may knowe, that ye

Spaniardes and Poperp.
are the very same, of whō I haue spo-
ken therein, and that ye are afrayde ỹ
your worꝛkes shoulde come to lyghte.
But if ye forbyd this, doubte ye not,
but you shall haue another moꝛe ear-
nest, wherein your detestable abho
mination and your deuylish
Pꝛactises, shalbe a lytle
better discribed and
painted.
Forbidde it yf ye wyll.

A praier to be saide of all true Christians against the Pope and al the enemies of Christ and hys Gospel.

O Lord, almighty god and heauenly father, we haue verely wel deserued that thou shouldest punish & correct vs. But we beseech the most gracious father, that thou wilt punish & correct vs thy selfe fauourably and with mercy, and not in thy furye and indignation. It is better for vs, O Lorde, to submyt ourselues vnder thy rod and correction, & to yeld our selues into thy hands, thā into the handes of men, or of our enemies. For great is thi mercy. Against the (O Lord) haue we sinned, we haue not kept thy word and cōmaundemētes, we haue done euyll in thy syght. But we haue done nothyng, for the which the diuel or the Pope and hys ministers ought iustly to correct vs, neyther haue they any authority to correct or punish vs. But thou maiest vse them as thy terrible rods against vs, for

vs, forasmuche as we haue synned a-
gainst thee, and therwith worthelye
deserued most greuous punishment.
No Lorde, we haue done no offence,
for the which thei ought iustly to pu-
nishe vs. But thys is theyr seekyng
that we shoulde most blasphemously
synne and offend against thee as they
do. That we should disobey thee for
theyr pleasures, and blaspheme thee,
and committe idolatrye and superstí-
cion, and beleue in fables and false
doctrine and religion as thei do. And
so that we would so do, they care not
what whoredome, murther, theft, fil-
thynes or what other abhominacion
so euer we dyd otherwyse. But thys
is all the synne whych we haue done
agaynst theym, that we professe and
confesse thee, which art our God and
Father, wyth thy Sonne our Saui-
our Jesus Christ, and the holy Gost,
to be the onelye true God.

For if we woulde forsake, and de-
ny the and thy word, which thou hast
reuealed vnto vs, both the dyuel & the
Pope wyth al theyr ministers wold

let

let vs alone, & suffer vs to lyue in rest.

Wherfor thou merciful father, and most ernest iudge ouer our enemies, cast thine eyes vpon vs. For they are thy enemies, more thē they be our enemies. And in that they persecute & vexe vs, they persecute and vexe thee. For that word which we do professe and beleue, is not ours but thyne: & al together is the working of thy holye Ghost in vs. Which thing the Diuel & the Pope with such other enemyes of thine can not abide. But thei wold be our God in thy place, & in stede of thy word, they woulde establish lyes. For the Pope in stede of the most precious sacrifice & oblacion of thy sonne Jesus Christ, wold stablysh & set vp ye fained sacrifice of his own inuencion, the detestable & abhominable masse, & other false & wicked articles contrary to ye true doctrine of thy word. Wherfore awake & arise, O gracious Lorde God, & sanctifie thy name in vs, which thei do most abhominabli blaspheme & dishonor. Strengthen & increase thi kingdom in vs, which they go about to sub-

ta ſubuert. And worke thy wyl in vs, which thei reſiſt, & will not ſuffer. But thou (O Lord) ſuffer vs not to be trodē vnder fote, & to haue an ouerthrow of them, which ſeke not to punyſhe or correct vs for our ſins, but rather that thy name, thy word & workes ſhould not be had in remēbraūce among vs, but vtterli quenched, that thou ſhouldeſt no more be a God, nor no more haue anye flocke or people to prayſe, profeſſe & confeſſe the. For they caſt away thy word, & ſet vp theyr own iuencions. They ſubuert the true vſe of thy ſacraments, & ſet vp idolatrous ceremonies. They baniſh and kepe in priſon the true preachers of thi word, and ſend abrode falſe teachers, bellye Gods & shameles hipocrites. They minde vtterly to ſubuert thy truth, & al godlines, & to plant al hipocriſye & abhominaciō. Wherfore good Lorde (of thy mercy) abate thou theyr pride, aſſwage thou theyr malice, confoūd & diſapoint thou al theyr deuiſes & practiſes, deliuer thy Turtle doue, thine elect, out of theyr handes: that thei and

we

we al being preserued thorow thy defence from al such perils & daungers as thei practise and deuise against vs, may glorifie thy name whych art the onlye preseruer of al ỹ tryst in the, thorow thy deare son Jesus Christ. Amen.

O Lord arise, helpe and deliuer thy people of Englād for thi names sake.

O Lord defend thy elect people of England from the handes and forces of thy enemyes the Papistes.

O Lord graciously looke vpon the afflictions, sorowes, and necessities of those that do truli profesſe and beleue thy woorde. Amen.

Imprinted at Greenwych by Cō-rad Freeman, in the month of May. M. D. Liiii.
With the most gracious licence & priuilege of god almighty, King of heauen & earth.
FINIS.

(*)

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The Pra-

tyse of [illegible]ates.

Compyled by the [illegible]thfull
and Godlye learned [illegible]
Wyllyam Tyn-
dale.

K! IV.

IMPRINTED
at London by Anthony Scoloker.
And Wyllyam Seres. Dwel-
lynge in the Sauoy rentes
Wythoute Temple-
barre.

Cum Priuilegio ad Imprimendū solum.

BRITISH MUSEUM

When the old [illegible] rulers had [illegible]ened [illegible]p ture [illegible]eir traditios, [illegible] interpretacions & wicked [illegible]nions of fleshly wisdome ād shutte vp the kingdom of heauen (wch is Gods worde) that the people coulde not entrein, [illegible] the knowledge of ꝑ tru way, as Chryst complayneth in the Gospell. Mat xxiij. then they sate in the harts of men, wt their false doctryne, in the steade of God & his worde, and slew the soules of the People, to deuour their bodies, ād to rebuke thē of their worldly substaūce. But whē chryst ād Iohn the baptist had restored the scripture agayne vnto the true vnderstandynge and had vttered their falshead, and improued their tradycions, and confounded their false interpretacions wyth the cleare and euident textes, and with power of the holy ghost, and had brought all their iugglynge and hypocrisy to lyght: then they gotte thē vnto the elders of the People, and persuaded them, saying: this man is surely of the Deuel, and hys miracles be of the Deuell no doubt. And thise good workes whiche he doth in healyng the people, yea, and hys preaching against our couetousnes, are but

acloke

a cloke to bring him vnto his purpose, that whē he hath gotten him disciples ynough, he maye ryse against the emperour and make him selfe kyng, and then shall the romaynes come and take oure land from vs, and carye away oure people, and put other nacions in oure realme, and so shall we lose all that we haue, and the most part of vs oure lyues therto. Take hede therfore betimes whyle there is remedy, yer he go so farre that ye be not able to resyst him.

The elders of ỳ peple which were riche and welthy, though before they in a maner fauoured Christ or at the lest way were indifferent not greatly caryng whether god or the deuel reygned so they might byde in aucthorite, feared immediatly (as Herode did of the losse of his kingdom, when the wyse menne axed where the newe borne kinge of Jewes was) and conspired with the scribes and pharisees against Christ & toke hym and brought hym vnto Pylate, saying: we haue foūd this felow peruertig the people, and forbiddyng to paye tribute vnto Cesar, and saying that he is a kyng. And mouing the people from Galile vnto this place: Thē pilate (though he lyke wise was before indifferēt, but now in feare of ỳ los

le of his office thorow such persuasios yͭ
we innocent Chryste. And in very dede as
the scribes and pharisees were all their ly
ues before blind gydes vnto the destructiō
of their souls, euē so were they at their last
ende blynd prophetes vnto the destructiō
of their bodyes. For after ẏ they had slain
christ & diuerse of his apostles, & pfecuted
those pore wretches that beleued on him,
God, to auenge the pore innocent bloud ẏ
bare witnes vnto his truthe, powred hys
wrath amonge them, ẏ they thē selues rose
against ẏ Emperour. And ẏ romaynes ca
me (accordyng as they blyndly prophecyed)
and slewe the moost part of them & caryed
the reste captyue into all nacions / and put
other nations in the Realme. But whose
faute was ẏ insurrection against the Em
perour / & mischefe ẏ followed? Chrystes &
his apostles whom they falsely accused be
fore hand? No, Christ taught ẏ they shuld
geue Cesar that ẅ perteyned vnto Cesar
& god that ẅ belonged to god: euen ẏ they
shuld geue cesar theyr lawfull bodely ser
uice, & god the harte, that they shulde loue
gods law and repēt of their euell, & com &
receue mercy, and let the wrath of God be
taken from thē. And the apostles taught ẏ

Al soules shuld obey the hygher powrs of te
porall rulers: But their obstinate malice
so hardened their hartes that they coulde not
repēt, and their rayling vppon the open ād
manifest truth which they could not impro
ue, & resisting the holyghoost / and sleing of
the preachers of ryghtuousnes, brought the
wrath of God vpō them, ād was cause of
their destruccion.

Euen so our scribes ād pharisees / now
that their hypocrisye is disclosed / and their
falshed so brought to lyght that it can no lē
ger be hyd, get them vnto the elders of the
people / the lordes, gentylmen, and tēporall
officers, and to all that loue this worlde as
they do / & vnto who so euer is great with
the king, ād vnto the kinges grace him sel-
fe, and after the same ensample and with
same persuasions, cast thē into lyke fear of
losing of their worldly dominioins, ād ro
re vnto them, saying: ye be negligent and
care nothing at all, but haue a good spor-
te that the heretikes raple on vs. But
giue them space a whyle tyll they be growē
vnto a multitude, and then ye shall se them
preach as fast agaynst you / ād moue the pe
ple against you, ād do their best to thrust you
doune also and shall crye hauocke / and ma

ke all comen. O generation of serpentes how wel declare ye that ye be the ryght sones of the father of all yes? for they which se the heretykes preach nothyng, saue that which our sauioure Jesus Chryst preached and his Apostles, adding nought therto nor plucking ought therfro, as the scripture commaundeth, and teache all men repentaunce to God and his holy lawe and faith vnto our sauiour Jesus Chryst, and the promyses of Mercye made in hym and obedience vnto all that God commaũdeth to obey: nether teach they so much as to resyst your most cruell tyranny with bodely violence, saue with Goddes worde onely, intending nothing but to dryue you out of the temple of Chryst, the hertes, consciences and soules of mẽ (wherin ye your selfe ye syt) and to restore again Jesus our sauiour vnto his possessyon and inheritaunce boughte with his bloude, whence ye haue dryuen hym with your manyfolde wyles and subtilties.

Take hede therfore wicked prelates blynde leaders of the blynde, indurate and obstinate hypocrites take hede. For if the pharysees for their resistyng e the holy ghost (I saye persecutyng the open and manyfest

truth

truth and fleing the preachers therof) escaped not the wrath and vengeaunce of god: how shall ye escape, we are farre worse then the pharisees: for thogh the phatisees had shut vp the Scripture & set vp theyr owne professions, yet they kept theyr owne professions for the most parte. But ye wyl be the chefest in Christs flocke, and ye wil not kepe one iote of the right way of his doctrine. Ye haue therto set vp wonderfull professiõs to be more holy therby then ye thinke that Chrystes doctrine is able to make you, and yet kepe as lytle therof (except it be with dispẽsacions) in so much that if a mã aske you, what youre meruelous fashioned playingcoates and youre other Poppistrye meane, and what your dysfigured Heades and your appelplaye m...ne ye know not: and yet are they but Sygnes of thynges which ye haue professed. Thyrdly, ye wyll be Pappistes and holde the Pope, and yet loke in the popes lawe, ãd ye kepe therof almoost naught at all but what so euer soũdeth to make for your bellyes and to maintayn your honoure, whether in the Scripture or in your owne tradicions, or in ỳ popes lawe, that ye compell the lay people to obserue by olentlye thretynge them wyth

your

your excomunycacions & curses that they shalbe dampned both body & soule, if they kepe them not. And if that helpe you not, then ye murther them mercylesly with the swerd of the temporall powers, whom ye haue made so blynde, that they be ready to slea whom ye commaund, and wyll not yet heare hys cause examined, nor geue hi roume to answere for him selfe.

And ye elders of the people, feare ye god also. For as ỳ elders of the Jewes, which were partakers wyth the scribes and pharisees in resisting the holyghost, and in persecuting the open truth, and sleing the witnesses therof, and in prouoking the wrath of God, had their part with them also in ỳ day of wrath and sharp vengeaũce whych shortly after fel vppon them, as the nature of the sinne agaynst the holyghoost is to haue her dampnation, not only in ỳ world to come, but also in this lyke accordinge vnto all the examples of the byble and aucten tike stories sens the worlde began, euen lykewyse ye, if ye wyll wincke in so open and cleare lyght ãd let your selues be led blindfolde and haue your parte wyth the ypocrites in lyke sinne and mischefe, be sure, ye shall haue youre parte wyth them in lyke

wrath

wrath and vengeaunce / that is lyke shortly to fall vppon them.

And cõcernig ỳ the hipocrites put you in feare of ỳ rilig of your cõmons against you, I answere: If ye fear your comés, so testify ye against your selues ỳ ye are traũtes. For, if your conscience accused you not of euell doing, what neade ye to feare your comens? What comens were euer so euel that they rose against their heades for well doing? Moreouer ye witnesse against your selues also that ye haue no trust in God. For he hath promised ỳ temporall officers assistence, if they minister their offices truly, and to care for the kepinge of them / as much as they care for to kepe his lawes.

The hipocrites happely bid you take an ensample of the vplandish people of Almany which they ly that Marten Luther sturred vp. For first what one lẽtẽce in all the writing of Marten Luther, fynd they that teacheth a mã to resist his superiour? Moreouer if Martin Luther ãd the preachers had sturred vp the comen People of Germanye, howe happend it that Marten Luther and other lyke Preachers had not perished lykewyse wyth them / whiche I WED Longe after? Ye wyll aske

me

me who stirred them vp then? Iam you
Who stirred vp the comonnes of the Je-
wes to resyst the Emperour after that
Scribes and Pharyses with the elders of
the people had slayne Chryste and hys A-
postles? Verily the wrath of God. And
euē as here the wrath of God stirred the
vp partelye to destroye the enemyes and
persecutours of the truth, and partelye to
take vengeaūce on those carnall beastes,
which abused the Gospell of Chryst to ma
ke a cloke of it to defende their fleshly lyber
tie, and not to obey it and to saue their sou
les thereby.

If Kynges, Lordes, and great men
therfore feare the losse of this worlde: Let
them feare God also. For in fearing God
shall they prolonge their dayes vppon the
earth, and not with fyghting against God.
The earth is Goddes only, & hys fauour
and mercy doth prolonge the dayes of kyn
ges in their estate ād not their owne pow-
er and myght.

And let all men (be they neuer so great)
harken vnto this, and let this be an answe
re vnto them. Wicked kyng Achab sayde
vnto the prophet Elias. Arte thou he that
troublest Israel? And Elias answered, it

is not I that trouble Israell, but thou & thy fathers houshold, in that ye haue forsaken the commaundements of the lord & followe Idolles. Euen so they rebukers of the truth, why the rebuke them as troublers of roy ames & cause of all euyll, they that do wickedly, & namely the hygh prelates and mighty princes, which do rule without the feare of God, and by their abhominable corruptyng the comen people with their euyll Enlample. They be they that bringe the wrath of God on all roy alines and trouble all commen welthes, with warre, deserthy pouertie, pestilence, cruell tucke and all euyll fortune.

And vnto all subiectes be it sayde, yf they professe the law of God and faith of the lord Jesus, and vnpolechristes disciples, the let them remembre that there was neuer man so great a subiect as Christ was: there was neuer Creature that suffred so greate vnryghte, so pacientlye and meklye as he: Therfor what soeuer they haue done in times past let them now thinke that it is their partes to be subiect in the lowest kynde of subiection, and to suffer al things pacientlye. If the hygh powrs be cruel vnto you with natural crueltie, then wyth lose

trueth

stenesse and pacience, ye shall eyther wyn
them or mitigate their fiercenes. If they ioyne
them vnto the pope and persecut you for
youre faith and hope, which ye haue in the
Lord Iesus, then call to mynde that ye be
chosen to suffre here with Christe, that ye
may ioye with him in the lyke to com with
ioye euerlasting, which shall infinytly passe this
youre shorte payne here. If they commaunde
that god forbiddeth, or forbydde that god
commaundeth, then answere as the Apostles
dyd. Act. v. that God must be obeyed more
then man: if they compell you to suffre vn
ryght, then christ shall helpe you to beare,
& his spirit shal comfort you. But only see
that neither they put you from Gods word
nor yet resist them with bodely violence.
But abyde pacientlye a whyle tyll the hipo
crysy of hipocrites be slayne with the sword
of Gods woord, and vntyll the woorde
be openly publyshed and witnessed vnto
the powers of the worlde, that their blynd
nesse may be without excuse.

And then wyll God awake as a fierce
lyon against those cruel wolues yt deuou
re hys Lambes, and wyll play with the hy
pocrytes and compasse them in their owne
wyles, & send them a dasyng in ye heade, &
swe

a swemynge in their brayne, and destroye them with their owne councell. And then those malycious and wylful blynd persecuters, which refusyng mercy when they were called therto, chose rather to haue theyr parte which hypocrites in sheading of innocent bloude, shalbe partakers wyth them also in hauing their owne bloude shedde agayne, God geuynge an occasyon that one wicked shall destroy an other.

And as for wickednes whence it springeth, and who is the cause of all insurrection, and of the fause of prynces, ād the shortening of theyr days vppon the earth, thou shalt sein the glasse folowyng whych I haue set before thyn eyes, not to resist the hipocrites wyth vyolence (which vengeaunce perteyneth vnto God) but ỹ thou mygh test se theyr wicked ways and abhomynable patthes, to withdrawe thyself from them, and to come agayne to Chryste and walke in his lyght, and to followe hys steppes and to commit the kepyng both of ỹ body & soule also vnto hym & vnto the father thorow hym, whose name be glorious for euer.

Amen.

¶ Prelates appointed to preache Christ may not leaue Gods worde and minister temporall offices but ought to teach the lay people the right way and let the alone with all temporall busynes.



Our Sauiour Iesus Christ answered plaine. That is that his kingdom was not of this worlde. And again in the .x. he sayth: The disciple is not greater then his master. But it ought to suffice the disciple if he be as his master is; wherefore if Christes kingdome be not of this worlde, nor any of his disciples may be otherwise then it was then Christes vicars whyche minister his kingdome here in hys worde ought not to haue the ouersight of his flocke, may be none Emperours, kings, dukes lordes knights temporall iudges, or any temporall officers or vnder what names haue any such dominion, or minister any such office as requireth violence.

And Mathew. vi. No man can serue

two

two masters. Where Christ cōcludeth say
yng. Ye can not serue God and Mammon
that is, riches, couetousnes, ambicion and
temporall dignities.

And Mathew. xx. Christ called his dis
ciples vnto him and sayd: ye know that ye
lordes of the heathen people haue dominion
ouer them, and that they that be great, doo
exercyse power ouer the: How be it it shall
not be so among you. But whosoeuer will
be great among you, shall be [illegible]
and he that will be chefe, shall be [illegible]
naunt, euen as the sonne of [illegible]
that men shulde minyster vnto [illegible]
to minister and geue his lyfe for the [illegible]
tion of manye. Wherfore the Officers of
Christs kingdom may haue no temporall
dominion or Iurysdiction, nor execute any
temporall authoritie or law of violence, nor
may haue any like maner among the. But
cleane contrary, they must cast themselues
downe vnder all, and become seruauntes
vnto al, suffer of all, and beare the infirmi
tie of euery mans infirmities, go before the
and fight for them, against the world with
the swerde of Gods word, euen vnto the
death, after the ensample of Christ.

And Mathe. xviij. When the disciples

axed who shulde be greatest in the kyngdō of heauen, Chryst called a yong chyld vnto him/and set him in the middes among thē, sayinge: Except ye turne backe and becom as chyldren, ye shall not entre in the kingdom of heauen. Now yong chylderen bere no rule one ouer an other, but all is felowshippe among them. And he sayd more ouer: Who soeuer humbleth him selfe after the ensample of thys chyld, he is greatest in the kyngdom of heauen, that is to be (as concerning ambicion and worldly desyre) so childish, that ÿ couldest not heyue ÿ selfe aboue thy brother/is the very bearing of rule and to be great in Christes kingdome. And to describe the very facion of the greatenesse of his kingdome/he sayd: He that receaueth one such chyld in my name, receaueth me. What is that to receaue a chyld in Chrystes name? Verely to submit to meke and to humble thy selfe and to cast thy selfe vnder all men and to consyder all mennes infirmities and weakenesses, & to helpe to heale theyr diseases with ÿ word of trueth, and to lyue purely that they se no contrarye ensample in the/to what soeuer thou teachest them in Christ, that thou put no stumbling blocke before them/to make

them falle whyle they be yet Younge and weake in the fayth: But that thou abstayne as Paule teacheth. i. Thessalo. v. Ab omni specie mala, from all that myght seme euyll or whereof a man might surmyse anyll, & that thou so loue them, that what soeuer gifte of god in the is, thou thynk the same, theirs and their sake and for their sakes geue vnto the as the Truthe is, and that all the infyrmytyes be thyne, and that thou feale them and that thyne hart mourne for them and that wyth all thy powre thou helpe to amende them, and cease not to pray to God for them neyther daye nor nyght, and that thou let nothyng be founde in the, that any man maye rebuke, but whatsoeuer thou reprehest them, thou that be: And that thou be not a wolf in a Lambes skynne as our holye father the Pope is, whych cometh vnto vs in Name of hypocrysye and in the stile of curled Cham or Ham callyng hym selfe Seruus seruorum, the seruante of all seruantes, and is yet founde tyrannus tyrannorum of all tyrantes moste cruell. This is to receaue yonge chylderen in chrystes name, and to receaue yong chylderen in Chrystes name, is to beare rule in ỹ kyngdō of christ. Thus ye maye se that Chrystes kyngdome

is altogether spirituall, and the bearyng of rule in it is cleane contrary vnto the bearing of rule temporallye. Wherfore none that beareth rule in it maye haue any temporall iurisdiction or ministre any temporal office that requyreth Violence to compell with all.

¶ Peter was not greater then the other Apostles, by any authoritie geuen hym of Christ.

They saye that Peter was chefe of the Apostles, verely as Apelles was called chefe of paintars for his excellent conning about other, euen so Peter may be called chefe of ỹ Apostles for his actiuitie ād boldnes aboue the other: but that Peter had any authoritie or rule ouer his brethren & fellowapostles, is fals & cōtrary to the scriptur. Christ forbad it the last euen before his passion, ād in dyuerse times befor, and taught alwaye the contrary, as I haue rehersed.

Thou wylt saye: thou canst not see how there shuld be any good ordre in ỹ kingdom, where none weare better then other, and where the superiour had not a lawe ād authoritie

worlde to compell the interpour with violence. The worlde truly can se none other way to rule, then with violence. For there no man abstepneth from euel/but for feare, because the loue of ryghtuousnes is not written in theyr hartes. And therfore the Popes kingdome is of thys worlde. For there one sorte are your Grace, your Holynesse, your fatherhod: An other, my lorde bisshop my Lorde Abbot, my Lord Priour/ An other/ master doctour/ father, bachelar/ master parson/ master vicar, and at the last commeth in simple lit Johan. And euery man reygneth ouer other wyth myght and haue euery ruler his pryson his iayler, hys chaynes, hys tormentes/ euen so much as ỳ tyrants obseruauntes obserue that rule, and cõpell euery man eyther with violence about ỳ cruelnes of the heathé tiraũts, so ỳ what cometh ones in, maye neuer out for feare of tellyng tales out of scole. They rule ouer the bodye with violence and cõpell it whether the harte wyll or not, to obserue thinges of their owne making.

But in the kyngdom of God it is contrarye. For ỳ spirite that bringeth the thether maketh thé wyllyng & geueth thé lust vnto the lawe of God, & loue compelleth them to

wythe/and loue maketh everye mans goo
and all that he can do, commune vnto hys
neyghbours neade. And as every man is
tröge in that kingdome, so loue compelleth
him to take the weake by the hande/ and to
helpe him, and to take him, that can not goo
vppon his shulders and beare him. And so
to do seruice vnto ỹ weaker, is to beare ru
le in that kyngdome.

And because Peter did excede the other
apostles in fervét service towarde his bre-
thern, therfore is he called (not in the scrip-
ture but in the vse of speakyng) the chefe
of the Apostles, and not that he had any do
minió ouer thē. Of which truth thou may
est se all thy practise in the Actes of the A-
postles after the resurrectiō. For when Pe
ter had bene (a preached in the house of Cor-
nelius an hethē mā, the other that were cir
cūcysed, chode hym, because he had bene in
an vncyrcumcised mās house and had ea
tē wt hī, for it was forbydde in ỹ lawe, ney
ther wist they yet ỹ ỹ hethē should be called.
And Peter was fayne to gyue accountes
vnto thē (which is not token of superiorité)
and to shewe thē how he was warned of the
holy goost so to do Actes. xi.

And Actes the. xv. whē a counsell was
gathered

gatherd of the apostles ād dyscyples abou
te ꝑ cyrcūcysiō of the hethē, Peter brought
forth not hys cōmaundemēt and the auc to
rytē of hys bycarshyppe, but the myracle ꝑ
the holy gost had shewed for the heathen/
how at the preaching of the gospel, the holy
gost had lyghted vppon thē and purifyed
theyr hartes thorow fayth, and therfore ꝓ
ved that they ought not to be circumcysed.

And Paule & Barnabas brought forth
the myracles also that God had shewid by
thē/amōg the heathē, thorow preachyng of
fayth. And thē James brought forth a ꝓ
phecy of the olde testamēt for the sayde par
tie: And therwith the aduersaries gaue o
uer their hold/ and they cōcluded wyth one
assent by ꝑ auctorytie of the scripture & of
ꝑ holy gost, ꝑ ꝑ heathen shuld not be circū
cised/ and not by the commaundement of
Peter, vnder payne of cursing, excommu=
nycatyon interdytyng and lyke bogges to
make soles and chyldren afrayed wyth all.

And Actes. viij. Peter was sent of ꝑ o
ther apostles vnto the samaritanes/ wherby
is an euident token that he had in iurisdic=
tion ouer them (for then they coulde not ha
ue sene hym) But rather (as the truth is) ꝑ
the congregacion had auctorytie ouer hym

and ouer all other pryuate Parsons, to admitte them for ministres and send thē forth to preach whether so euer the spryte of god moued them, and as they sawe occasyon.

And in the Epystle vnto ỳ Gallathians thou seist also howe Paule corrected Peter when he walked not the ryght waye after the truth of the Gospell. So now thou seyst that in the kingdome of Chryst, and in his churche or congregation, and in his councels, the ruler is the scripture approued the powre the mycracles of the holy goste and ministers seruaunts onely, and Chryst is the heade and we all bretheren; And when we call men oure heades, ỳ we do not, because they be shorne or shauen, or because of theyr names, parson, vicar, bisshoppe, pope: But onely because of the worde which they preach. If they erre frō the worde, then may whosoeuer God moueth his harte, playe paull, and correct hī. If he wyl not obeye the scripture, then haue hys brethern authoritie by the scripture to put hym downe & to sende hī out of Chrystes churche amongst the heretikes which preferre their false doctryne aboue the true worde of Chryst.

Galla.ij.

Scripture is the chefest of the apostles.

Now

How the gospell punisheth trespaters and how by the Gospell we ought to go to lawe with oure aduersaryes.

Though ỳ they of Chrystes congregacion be all wyllinge yet because ỳ the moost part is always weake & because also that the occasions of the world be euer many and greate, in so muche that Chryst, which wyste all thing beforehande, sayth Mathew xviij. Wo be vnto ỳ world by reason of occasions of Euell, and sayth also that it can not be auoyded but that occasyons shall come, therfore it can not be chosen but that many shal ouertrade, when a weake Brother hath trespassed, by what law shal he be punished: verely by the law of loue, whose properties thou readest in ỳ xiii. of the first to the Corinthians. If the loue of God, which is my professiō, be written in myne hart, it wyll not let me hate my weake brother when he hath offended me, no more then naturall loue wyll let a Mother hate her chyld when it trespasseth against her. My weak brother hath offended me, he is fallē, his weakenes hath ouercrowne hi: it is not rycht by the lawe of loue ỳ I shuld now faule vpō hi, & treade hi de wn

in ỳ myre and destroy him vtterly: but it is ryght by the law of loue, ỳ I runne to hym & helpe him vp agayne. ¶ By what processe we shuld go to law wt our trespacers, christ teacheth vs Math. xviij. Tell hi hys fautę betwene hi & thę with all mekenesse, remẽbryng ỳ thou artte a man & mayst fall also: Yf ye repẽt, & thou loue hi, ye shall sone agre, & thẽ forgeue hi. And whẽ thou forgeuest thy neyghbour, thẽ thou arte sure that god forgeueth the thy trespaces by his holy promyse Math. vi. If he heare ỳ not, thẽ take a neyghboure or two. If he heare thẽ not, thẽ tell the cõgregaciõ wher thou art: & let ỳ preacher pronoũce gods law againt hi & let ỳ sad & discret mẽ rebuke hi & exhort hi vnto repẽtaũce, if he repẽt, & ỳ also loue him accordyng to ỳ profession, ye shall sone agre. If he heare not ỳ cõgregaciõ, then let him be taken as an hethẽ. Yf he ỳ is offẽded be weake also, thẽ let them ỳ be strong go betwene & helpe thẽ. And in lyke maner if any sinne againt ỳ doctrine of Chryst & ỳ profession of a chrystẽ mã so that he be a dronkard, & ã horekeper, or what soeuer opẽ sinne he do, or if he teach falle learnig: then let such be rebuked opẽly before ỳ cõgregaciõ & by ỳ auctorite of ỳ scripture. And if they

repent

repēt not, let thē be put out of ꝑ cōgregacīō as he thē people, if they thē be not a shamed we haue no remedye but pacientlye to abyde what god will do & to praye in ꝑ meane time ꝑ god wyll opē their hartes & giue them re-pentaunce. Other law then this, Christes gospell knoweth not, nor ꝑ officers therof. Ytis manifest therfore, that ꝑ kingdom of christ is a spirituall kingdom wherin no man cā mynyster well, & a tēporall kingdō to, as it is sufficiently proued; because ꝑ no mā which eyeputteth his hand to ꝑ plow, & loketh back / is apt for ꝑ kingdō of heauē, as Christ answered Luke. ix. vnto hi ꝑ wold haue followed hi, but wolde first haue take leaue of his housholde. If a man put hys hād to ꝑ plow of gods word, to preach it, & loke also vnto worldly business, his plow wyll surely go a wry. And therfore sayth Christ vnto ā other ꝑ wold likewise folow hi, but desyred first to go ād bury his father. Let ꝑ dead bury ꝑ deade, but come thou ād shewe or preach ꝑ kingdom of god. As who shuld say, he ꝑ wyll preache the kingdom of God (which is Christes gospell truly, must haue his harte no where else.

¶ What officers ꝑ apostles ordeyned i christes church, & what their offices were to do.

Where

Wherfore ye apostles folowing & obeing ye rule, doctrine & cõmaũdmẽt of our sauiour Jesus Christ their master ordeyned in hys kyngdome ãd congregacõs two officers: One called after ye greke worde byshop, in english an ouersear: which same was called preast after ye greke, elder in englyth because of his age, discreció & sadnes for he was as nygh as couide be all waye ã elderly man: as thou seist both in the new & ẽd testament also, how the officers of the Jewes be called the Elders of the People, because (as thou mayst well thynke) they were ouer old men, as nygh as could be. For vnto age do men naturally obeye, and vnto age doth god commaunde to gene honour: Leuit. xix, Ryse vp before the hore head, and reuerence the face of the old mã. And also experience of thynges and counsell (without which it is hard to rule well) is more in age then in youth. And thys ouersear dyd put hys hãdes vnto the plow of goddes worde, and fed Christes flocke and tended them only without lokyng vnto any other busynesse in the worlde.

An other officer they chose, and called hym Deacon after the greke, a mynystre in english, to mynystre the almesse of the peo-

ple

ple vnto the poze and neadye. For in the con-
gregation of chriſt, loue maketh euery mán
gifte and goodes comune vnto the neceſſyte
of hys neyghbeure. Wherfoze the loue of
god beyng yet hote in the hartes of men, the
ryche that had the ſubſtance of thys worldes
goodes, brought of theyr aboundaunce gre-
te plentye vnto the luſtentation of the poo-
re, and delyuered it vnto the Handes of the
Deacons. And vnto the helpe of the Dea-
cons were wydowes of .lx. yeare olde, holy,
vertuous, and deſtitute of frendes, choſen
to tende and wayte vppon the ſycke and to
waſhe the ſaynters fete that came from one
Congregacion vnto an other, whether for
any buſynes oz foz feare of Perſecucyon.
And theſe commune goodes of the churche
offered foz the ſuccour of the poore, grewe
in all churches ſo Exceadyngly, that in ſo-
me cõgregecion it was ſo much that it was
ſufficyente to Mayntayne an hoſte of men
In ſo muche that tyrants dyd oft tymes p-
ſecute the chriſten foz thoſe commune goo-
des, as thou ſeiſt in the lyfe of. S. Lauren-
ce the deacon of Rome.

And moreouer the couetouſnes of the
prelates was the decaye of chryſtendome ãd
the encreſyng of the kyngdome of Maho-
met

mette For by the first springing of the em
pyre of, Mahomete, the Emperoures, kin
ges, and greate lordes of christendome had
geuen their treasure so mightely vnto the
church, what after great victoryes, & what
at theyr deathes, that their successours we
re not able to mainteyne battell against the
Saracenes and Turkes (for the woorlde
was not yet in such captiuitie þ they coulde
make theyr subiects sweare on bokes what
they were worth & rayse vp taxes at theyr
pleasure) so that a certeyn wryter of stories
sayth: The prelates gaped when the laye
men wolde take the warre vpon thē against
the Turkes, and þ lay men loked when þ
prelates wolde laye out their money to ma
ke the warre with all, and not to spend it in
worse vse, as þ most part of thē were wōt
to do/spendynge the moneye that was go-
ten with almesse and bloude of martyrs vp
pon goodly plate and greate vessels of gol-
de and syluer, without care of things to co
me, despising God whome they worshyp-
ped for their belyes sake onely and also mā.
Moreouer it was the custome euen then/
(sayth þ auctor) to axe what the bishopry-
ke was worth, ye and to leaue a worse for a
better or to kepe both with a dispēsacion. And at þ

same

same time Iſacius the debitie of the Em-
perour, came to Rome to confirme the Po-
pe in his ſe, wt the Emperours auctho̲ritie,
for the electiō of ỳ pope was thẽ nothynge
worth, except it had bene cōfirmed by ỳ em
perour, and he founde ſo great treaſure in
the church of ſaynt Jhon Latteran, ỳ for
dyſdayne which he had ỳ they ſhulde haue
ſuch treaſure in ſtore & not to helpe the em
perour in his warres againſt the Turckes
ſeing his ſouldyers lacked wages, he toke
it away with violence againſt the wyll of ỳ
prelates, of which he exyled ſome, and pay
de his owne men of warre with one part &
toke an other part vnto him ſelf, & lent the
thyrde parte vnto the Emperour: whiche
muſt nedes haue bene a great treaſure in o-
ne church.

¶ By what meanes the prelates fell from Chryſt

THe office of a Wyſhop was a rou-
me at the begynnynge, that no man
coueted and that no man durſte ta-
ke vppō hym, ſaue he only which loued chriſt
better then hys owne lyfe. For as Chriſt ſa
yeth that no man myght be hys diſciple, ex-
cepte

cepte that he were ready to forsake lyfe and all: cuē so myght that officer be sure that it wolde coste hym hys lyfe at one tyme or an other forbearig record vnto the truth. But after that the multitude of the chrysten were encreased, and many great men had receaued the fayth, than both landes and rentes aswell as the other goodes, were geuen vnto the maintenaunce as well of the clergye as of the poore: because they gaue them no tythes to the prestes, nor yet nowe do saue in certeyne coūtreys: ffor it is to much to geue almesse, offeringes, landes and tythes also. And then the bysshops made the whych they call prynces, and kepe the name bisshop vnto them selues.

But out of the deacons sprange all the myschefe. ffor thorow their handes went all thynge: they ministred vnto the clergye, they ministred vnto the poore, they were in fauoure with great & small. And when the bisshops office begā to haue rest & to be honorable, then the deacons through fauoure and gyftes clam vp therevnto, as lyghtlye he ꝑ hath the old Abbots treasure, succedeth with vs. And by the meanes of their practi ſe & acquintaūce in the world, they were mo

re

ye subtile and woorldly wyse then the olde
bysshops, and lesse learned in Goddes woz-
de, as oute prelates are/ when they come fro
studentshyppe in Gentlemens houses, and
from surueing of greate mens landis, loz-
des secrets, Kynges counsels, ambasadour
shyp/ from warre and minustrung all woz-
ly matters/ yea, woorldlye mischefe: and yet
nowe they come not thence/ but receaue all
and byde there styll, yea they haue enacted
by playne parlyament that they must byde
in the courte styll oz els they may not haue
pluralytie of benefyces. And then by lytle
and lytle they inhaunsed them selues and
turned all to them selues minysshynge the
pooze peoples parte and encreasing theyrs,
and ioyning accoyntaunce with greate mē,
and with their power clam vp and entitled
thē with the chosing and confyrming of the
Pope and all bisshoppes, to flatter and pur
chase fauoure and defenders: trustynge mo
re vnto their woorldly wysdom then vnto ỹ
doctryne of Chryst, whych is the wysdom
of God and vnto the defence of mā, then of
God. Then whyle they ỹ had the plowe by
the tayle, loked backe, the plow went awrye,
Faythe waxed feble and faint/ loue waxed
cold, the scriptur waxed darke, Chryst was

The prela
tes must bē
de styll in
the courte.

on

no more kene the was in the mounte with Moses, & therfore the bysshoppe wolde haue a god vpon the earth whom they might se, and therupon they begaume to dyspute who shulde be greatest.

How the Bysshop of Rome became greater then other, and called him selfe Pope.

The quod worldly wisdō rulale must be ꝑ greatest for ꝑ was chrisis sete, et factum est, soit cā to passe for a seale And in cōclusiō where a great cytie was and much riches, ther was ꝑ bisshop ever greater then his fellowes. Alexander in Egypte, and Antioch in Grece, were greater then theyr neyghbours. The those decaying, Constātinople and Rome waxed greate, and stroue who shuld be greater. And Constantinople sayd, where the Emperour is, there ought to be the greatest seat and chefest bisshop. For ꝑ Emperour laye most at Constantynople, because it was (I suppose) nygh the middes of the empyre, therfore I must be the greatest laye the bisshope of Cōstātinople. May quod the

the bisshoppe of Rome, though the Empe
rour lye neuer so muche at constantinople
yet he is called Emperour of Rome, & ro
me is the head of ỹ ẽpyre, wherfor of right
I muste be the father of all waren. And
thus whether they chalenged theyr title by
ỹ auctoritẽ of God or man, or by peter or
poulingr, it was all one: so they myghte be
greatest.

And great intercession was made vnto
the Emperours of both parties: but in vay
ne a greate season, for the emperours stop
ped their eares at such ambicious requests
longe time, tyll at the last there cam an Em
perour called Phocas whyche laye long in Phocas.
Italy & was a very soft man & a prayr for
prelates. In whose time Boniface ỹ third Pope beni
was bysshop of Rome, a man ambicious & face the .iij
gready vpon honour, & of a very subtil wit
nothing inferiour vnto Thomas wolsse
cardinall of yorcke. This Boniface was
greate with the emperour Phocas, & with
his wyly persuasions & greate interessis
together, obtayned of Phocas to be called
ỹ chefest of all bysshops, & that his churche
shulde be the chefe church. Which auctorite
as sone as he had purchased, he sent immc
diatly his cõmãdmẽts vnto the emperours po

C wre

the chastitie of preistes how it came vp.

wherunto all the bushopps of Almanye, commaūding ꝑ euery bysshop shuld call all the preistes of his diocese, & charge thē ꝑ euery man shuld put away his wyfe vnder payne of excōmunicatiō. Which tyranny, thogh great resistaūce was made agaīst it, he yet brought to passe with the emperours sword and his owne subtiltie together: for the Bysshops were rych and durst not displease the pope for feare of the Emperour.

As sone as Nemroth ꝑ myghtie hunter had caught this prape, that he had compelled all bysshops to be vnder hym and to sweare obedyence vnto hym, then he began to be greate in the earth, and called hym self papa, wyth thys interpretacyon, father of fathers. And when the Pope had exalted his throne aboue hys fellowes, then the vnitie that ought to be amonge bretheren in Chrystes Church, brake: and diuysyon tegā betwene vs and the grekes, which grekes (I suppose) were at that time the one half of chrystendome. And when any popes sens exhorted them to vnitie, they āswered that he which wyl reygne ouer hys bretherē wyl violēce breaketh vnitie, & not they, & ꝑ they wyll not be vnder hys tyrannye wherunto he calleth them vnd a colour of vnitē. And

Papa.

Diuisiō in the church.

from

from hense forth with the helpe of his bi-
shops, which were sworne to be true lyge
men vnto him, whyrn before tyme they we
re admitted to their bishoprikes of ꝑ em-
perours and kinges, he began to ley abayt
te to catch the hole Empyre into his han-
des also.

¶ By what meanes the pope in-
uaded the Empire.

AT that same season Mahomete the succour of the secte of the turc-
kes and saracens begarne. And as sone as he had got muche People vnto him with wiles and fayned miracles, he in
uaded the empyre of Rome in those quar
ters. And lote how busy Mahomet was in those partyes so bely was the pope in these quarters to muade ꝑ empyre (with ꝑ helpe of his sworne bysshops which preа-
ched all of non other God then the Pope) whyle the emperour was occupied a farre of, in resisting of Mahomete.

mahomete & the pope began at o-
ne time.

And within few yeares after, when the kinges of Italy nowe and then vexed our holye fathers for the covetouse ambicion, then Gregory ꝑ third ioyned amite with the frenchmen, and called them to helpe by whole power they gatte all they haue & also styll.

Gregory the pope ca
me vp by ꝑ
frenchmen & by the he
commeth his estate

also mayntaine it vnto this daye, For if any man lens that time hether, displeased ye pope neuer so lytle, he imediatly curled hym and excommunicated hym, and proclaymed him no right enheritoure, and that it was not lawfull to holde of him, and obsolued hys lordes and subiectes of theyr allegeaunce, and set his blessing vnto the frenche king, and remission of sinnes to go and conquere hys lande, the pope and frenche kynge alwaye diuiding the spoyle betwene them, the bishops and all that serued god for ye belly, preaching the popes myght, how that he had power so to do, and all thinges to bynde and lose at hys wyll, wrestinge the scriptures to serue for their purpose, corrupting all the lawes both of God and man to preue hys godhead with all.

pope Zachatias the .i. Hilderichy

pipinus

THe cam pope Zacharias ye first, in whose time hulderichus was kynge of fraunce, a man ye gouerned his royalme (as it ofte thaketh) by a debitie (as parsones preache) one Pepine a lord of his crune & his sworn subiect. This pipine sent an holy bishop to pope Zacharias that he shuld helpe to make hym kynge of Fraunce, and he wold be his defen

defender in Italy (as the maner of scauld horses is, the one to clawe the other) & Zacharias answered that he was more worthy to be kyng that ruled the Realme and toke the labours, than an idle shadowe ỳ went vp and downe and did nought. And so vpon that, the lordes of Fraunce by the persuasions of the prelates, consented vnto Pipine, ād thrust downe their right kynge, vnto whom they were sworne, and made a monke of him. And both the lordes & also Pipine toke dispensations for theyr othes of our holy father, and were forsworne. Thus was oure holy father the Pope crepte vp in to the consciences of men with hys false interpretation of byndyng ād loosynge, good. viij. hundred yeres agone.

Then came Pope Stephanus the secōd out of whose hādes Estulphus kyng of Lombardie wold faine have scratched som what, for he thought that the holye fathers gathered to faste, and had all readye raked to muche vnto them. But the new kynge Pipine of fraunce warned of hys duetie and seruice promysed ād minded of old frendshippe, and hoopynge for parte of the praye, came to succoure the po-

pope steuē the second estulphus

pe

pe and when he had subdued the kyng of Lombardye, he gaue vnto our holy father or rather to sayne Peter that hungry begger, greate prouinces & contreys in Lombardye and in Italye, with the ye cozsica and many greate cytes, of which some perteyned vnto the Emperoure being then at Constantinople & yet the Emperour had sent before vnto king Pipine that he shuld not geue of his townes vnto the pope. But Pipine answered that he cam for the same intent, & to inhaunce our holy father. And our holy father receaued them.

And thus the Empyre was deuided in two partes: the Pope and the frenchking partyng the one halfe betwene them. And as the Emperour decayed, the Pope grewe. And as the pope grewe, so the secte of Mahomete grew, for the Emperour (halfe his empyre lost) was not able to defend him selfe against the infidels. And the pope wold suffer no help hence to come for two causes: One, lest the Emperour shuld recouer his Empyre agayne, and an other because ỹ prelates of ỹ grekes wold not submitte them selues vnto his goodheade as ỹ prelates of these quarters of ỹ world haue done.

Pipine Charlemayne

After Pipine raygned his sone great Charles who we cal Charlemayne ye knew non other God but ye Pope nor any other waye to heauen then to do the Popes pleasure. For the Pope serued him for two purposses: One to dispese wyth hym for what soeuer mischefe he did: an other, to be stablished in the Empyre by his helpe, for without his fauour he wist it wold not be / so greate a God was oure holye father become already in those dayes.

Tis pope steuen in his latter daies fell at variaunce with Desiderius king of Lombardye, aboute the archbisshoppe of Rauenna.

Steuen. Desiderius king of lombardy.

After Steuen succe ded Adrià ye fyrste with whom Desiderius the kig of Lombardy wold fayne haue made peace, but Pope Adrian wolde not. And shortly vpon that the brother of this Charlmayn which raygned wyth hym in halfe the dominion of Fraunce, dyed, whose wife for feare of charles, fled with hir. iij sonnes vnto Desiderius king of Lombardye for succoure. Desiderius was gladde of their comming trusting by the meanes

of these two children to obtaine fauour among many of the Frenchmen, and so to be able to resyst charles, if he wold medle, and to bryng Italy vnto the ryght Emperour againe, and wold haue had that pope Adrian shuld haue annointed them kinges in their fathers roume. But Adrian refused that to do (for he sawe charles myght lie and mete for hys purpose) and was as wilye as Desyderius, and thought to kepe out the right Emperour & be Emperour of Rome him self, though he gaue an other the name for a season tyll a more cõuenient time came.

Then Desiderius warred vpon the popes iurisdictiõ. And Adryan sent to Charles, and Charles came with his armye and draue out desyderius and his sonne, which sonne fled vnto the ryght Emperoure to Constantinople. And Charles and the Pope deuided the kingdome of Lombardy betwene them And Charles came to Rome And the Pope and he were sworne together that who soeuer shulde be ennemy vnto the one, shuld be ennemy also vnto the other.

This Adrian gathered a counsell immediatly of an. C. lvj. bisshoppes, abbottes and

and relygious parsones, & gaue vnto Charles and his successours the empyre of Rome, and ordeyned that the ryght and powr to chose the pope, shuld be hys: and that no bysshop shuld be consecrate tyll he had obtayned of hym both consent and the ornamentes of a bysshop also (whych they now bye of the pope) vnder payne of cursing, & to be delyuered vnto blacke Sathan the deuell and losse of goodes. Dist. lxij.

And Leo the thyrde which succeded Adrian, confyrmed ỹ same & crouned Charles Emperour of Rome for like seruice done vnto hym. And then there was apointment made betwene the Emperours of cõstantinople and of Rome ād the places assigned how farre the borders of ether empyre shuld reach. And thus of one empyre was made twayne. And therfore the empyre of cõstãtinople for lacke of help, was shortly after subdued of the Turkes.

The sayd Leo also called Charles the moost chrysten kynge because of his good sernice: which tytle the kynges of Fraũce vse vnto thys daye, though many of them be neuer so vnchristened. As the laste Leo called oure kinge the defender of the faith. And as this Pope Clemens calleth the duke of

ke of Gelder the eldest sone of the holy see of ROME, for non other vertue nor pro pertye ỹ anye man can knowe saue that he hath bene all his lyfe a pickequarell and a cruell and vnrygh̄tuous bloudeshedder as his father that sitteth in that holy se is. So now aboue seuen hondred yeres to be a Christen kyng, is to fyght for the Pope, and moste christen that most fyghteth & sleeth most men for his pleasure.

the lyfe of Charles

This Charles was a great cõquerour that is to saye a great tiraunte, and ouercame many nacyons with the swerde, and as the Turke compelleth vnto his fayth, so he compelled them with violence vnto ỹ fayth of Christ, sayth ỹ storyes. But (alas) Christs fayth whereunto the holyghost only prayeth mennes hartes thorowe preaching the worde of truth and holy lyuynge accordyng therto, he knew not, but vnto the pope he subdued them ād vnto this superstitious ydolatry, wh we vse clene cõtrary vnto the scripture.

Practyse.

Moreouer at the requeste and great desyre of his mother, he maryed the doughter of Desyderius kyng of Lombardy, but after one yere vnto the great displeasure of his mother he put her awaye

againe: but not without the false subtiltye of the pope thou mayest be sure, nether without his dispensacion. For how could Charles haue made warre for the Popes pleasure with Desiderius hir father, and haue thruste him out of his kingdome, and banysshed hys Sonne for euer, destroyinge his kingdom betwene him and the pope as long as she had bene his wyfe?

And therfore the pope with his auctoritè of byndynge and lousinge) lowsed the bõdes of that matrimony (as he hath many other lens, and dayly doth for lyke purposes) to the intent that he wold with the swerde of the french kyng put the Kyngdome of Lombardye that was somwhat to nye him out of the way: by the treasõ of whose kynges hys fatherhode coulde not raygne alone nor assygne or sel the Bysshoprykes of Italy to whome he lusted ād at his pleasure.

He kept also .iiij. concubines, and laye with two of his owne doughters therto. And though he wist howe that it was not vnknowne, yet his lustes being greater thē great Charles, he wold not wete nor yet refrayne.

Any

And be yonde all that, the sayinge is / in hys olde age a whore had so bewitched him with a ryng & a pearle in it, and I wote not what ymagerye grauen therin, that he went alaute after her as a Dogge after a bytch, and the dotehed was beside hym self and hole out of hys Mynde: in somuche / whē the whore was dead, he could not departe from the Deade Corps, but caused it to be Enbaulmed and to be Caryed wyth hym whether so euer he Wente, so that all the worlde wondered at him, tyll at the last hys lordes accombred wyth caryenge her from place to place, and ashamed that so olde a Man, so greate an Emperoure and such a most chrysten kynge, on whō, & whose dedes euery Mannes eyes were sette, shuld dote ona deadhore, toke cōsel what shuld be the cause. And it was concluded that it muste needes be by enchauntement. Then they wente vnto the cophyne, & opened it and sought, and founde thys ryng on her finger: which one of the lordes toke of and put it on his owne fynger. When the ringe was of he, commaunded to burye her, regarding her no longer. Neuertheles he caste a phantasye vnto thys Lorde and beganne to dote as faste on hym, so that he

wyth

might neuer be out of sight: But where oure Charles was, there must that lord also be, and what charles dyd, that must he be preuye vnto: vntill that thys lord perceauing that it came because of this enchaunted ryng, for very paine and tedyousnesse toke and cast it into a well at acon in douchland And after ỳ the ryng was in the wel, the Emperour coulde neuer departe from the towne, but in the sayde place where the ring was, cast though it were a foule marresse, yet he bylt a goodly monasterye in ỳ worshyp of our ladye, and thether brought relikes, from whence he coulde gett thē and pardons to sanctifye the place and to make it more haũted. And there he lyeth and is a sainte, as ryght is. For he dyd for chrystes vicar almuch as the greate Turke for mahomete: but to saue hys Holynesse that he myght be accompted for a saint, they fayne in his lyfe that hys abydyng there so continually was for the hote bathes sakes wh be there.

After Charlemain, lewes ỳ mild was emperour wh was a verye pacifiẽt mã (an other phocas & another pray for ỳ pope) & somek and softe, that scacelye he coulde be angrye

to any

at any thynge at all. Whan oure holy fa-
thers had sene his water and spyed what
complexion he was / they chose Steuen ỹ
iiij. of the name Pope with out his know-
lege and bad him nother good morowe nor
good eué nor once god spede about the mat-
ter, against theyr owne graunt vnto hys fa-
ther for his good seruice. And hys softnes
was yet somwhat displeased therewith in
as muche as the electyon of the Pope par-
tayned vnto his right. But the Pope sent
Imbassadoures and wrote al the excuses
that he coud and cam after him self to fraũ
ce to him, & pleased him ād crouned him ỹ
re emperour and passed the tyme a ceason
with him, and they became verye familier
to gether.

pope Steuē the iiij.

After that, they chose Paschalis pope of
ỹ same maner, which phalcalis sent imme
diatly legates vnto the emperour softe le-
wes excusing him selfe and sayeng: that it
was not his faute but that the clergy and
the comen people had drawen hym therto
with violence against his wyll. Then ỹ em
perour was content for that ones and bad
they shuld no more do so, but that ỹ old or
dinaunce ought to be kept. The softenesse
of this Lewes did him much care. For he

pope pas-
chalis.

was

was after prisoned of his owne sõne with helpe of pope Gregory the fourth.

After this mans dayes the popes neuer regarded the Emperours /nor did the clergy of Rome sue any more to the emperour, either for the electiõ or cõfirmaciõ of the pope. Moreouer after this Lewes there was neu emperour in christẽdõ of any power or able of his owne might to correcte any pope nether was there anye kyng ỹ coud correct ỹ outrages vices of the spyritualty of his owne realme after this tyme For this Lewes lefte. iij. sonnes amonge which he deuided the realme of Fraunce and all douchlõd. Which came for pride & disdayne that one should haue more then ãs other fell to gether (as we say) by the eares/eche destroyeng others power/so that fraunce was afterward of no might to do any great thig. And thẽ the pope reygned in Italy alone without care of any Emperour: in so much that Nicholaus the first decreed that no seculare prince or emperour should haue ought to do or be at the counsels of the clergy. ¶ And after ỹ Adriã ỹ secõde was chosẽ pope ỹ ẽperours debite beyng in Rome and not ones spoken to of the matter.

Alone pope Nicolaus the. i.

pope adriã the ij

And

And when the emperours ambassadours disdained, they answered who can resiste ỹ rage of the peple, & prayed thẽ to be content & to salute him as pope. And Adrian the third decreed that they should not abyde ad tarye for the Emperours confirmation or authoritie in choising the pope, and hath the pope onely shuld call a generall councel, and not the emperour, or if the Emperour wold presume that to do, the councell shulde be of none effecte, though all the prelats of chrystendom were there, & though whatsoeuer they did were but GODS worde. So mighty was the beast now waxed when he ones began to raygne alone. And from this tyme hytherwarde perysshed ỹ powr of the Emperours and the vertue of ỹ popes, saith platina in the lyfe of popes. For sins that tyme as there was none emperour of myght, so was there no pope of any vertue

After thys lewes, the empyre of Fraunce and of all doutchlande was diuided betwene his thre sonnes which (as I sayde) fought ore with an other and destroyed ỹ strength of the empyre of fraunce. And fro that time to this, which is aboue. vij. hundreth yeares, thou shalt reade of fewe po-

pes

pes that haue not led their lyues in bloud-
sheading/in so much that if thou consydre
the storyes well,thou shalt easely perceaue
that there hath bene slayn about theyr cau
se farre aboue.xl.C.thousand mē,besides
ỹ there hath bene but fewe princes in chris
tendom that hath not bene busyed and cō-
bred a greate parte of his lyfe about their
mater.Eyther in warres begonne at their
setting on, ether in ceasing scismes or di-
uision that hath bene amonge the clergye
who shuld be pope,or striuing of byshops
who shulde be greatest/as betwene the bis
shop of Yorke and Caunterbury in Jna
gland & betwene the bishops of Inglāde
& Wales,wherof al ỹ chronycles be ful,or
in reformyng friers or monks,or in sleing
them that vttered their false hypocrisy vñ
goddes woorde.

When the Emperour was downe,&
no man in christendom of any powr to be
feared,then euery nacion fel vppon others
and all landes were at variaunce betwens
them selues.And then as the Danes cam
into Jngland and vexed the Inglishmen,
and dwelt there in spyte of their hartes/e-
uen so came straunge nacions whose na-
mes were scace heard of before in these

Vandales. Hunnes. Gothes.

quarters (as the Vandales/ Hunnes and Gothes) and ran thorowout all christēdō by. C. thousands together, and subdued y landes and dwelt therin maugre the habitours, as thou mayest se in Douchland how diuerse nacions are inclosed in y middes of y land of a straunge tongue which no douchman vnderstandeth; and that rule continued wel. viij. or ix. score or. ij. hūdred yeres. And in all this season/ who soeuer wan the mayster/ him, the spiritualtye receaued, and him they crouned king ād to him they cleaue. And what soeuer any tyraūt had robbed all his lyfe, that or most parte therof must he deale amōg them at his death/ for feare of purgatory. The spirytualty all that ceal ō preached the pope mygh-tely, bylt abbayes for recreatyon and quietnesse/ shryninge them alwaye for sayntes which purchased thē priuileges/ or fought for their liberties, or disputed for the popes powr, how so euer they lyued (but after. L. yere whē their liues were forgotten) ād if any resisted them what soeuer mischeuen they went about, him they noted in chronycles as a cruell tyraunt ye & what soeuer misfortune chaunced any of hys posteritie after him, that they noted also, as thoug

God

God had plaged thē, because their forefather was disobedient vnto holy churche / & euer put the stories that vttered there wyckednesse out of the way and gathered relyques from whence they coulde get them, & fayned myracles, ỳ and gaue thē selues onely vnto poetrye / & shut vp the scripture / so ỳ this was the very tyme of ẅ Christe spea keth. Mat. xxiiij in wchych false prophetes shuld aryse and shewe myracles and wonders to deceaue the very electe yf yt had be ne possyble.

FYnallye in thys busye woorlde the kynges of Lombardy gatte a lytle mygh / and came vppe agayne and were diuerse tymes Emperours / thogh of no greate mygh. And one Beringarius kinge of Lombardye began to meddle ẅ oure holy fathers businesse. Wherfore the pope fled vnto Otthe kynge of the Saxons, ẅ by that tyme had gottē mygh, ād brought him into Italy against Beringariū, wych Otthe ouercam Beringarium & was made Emperour for hys labour, and thus came the Empyre fyrst vnto dowchelande. Beringarius. Otthe.

And Otthe receaued the empyre of one pope Iohn (sy they) with this othe, I Otthe pope Iohn xij.

tho do promesse and swear vnto the lord Iohñ, by the father / the sõne and the holy ghooste, and by thys wod of the crosse that maketh lyuing, & by these relyques of saintes, that if I come to Rome with goddes helpe, I wyll exalte the holy churche of Rome and the, ỹ gouernoure of the same, vnto my powr: Neyther shalt thou lose lyke nor membersh, or that honour that thou hast by my wyll, coũsell, consent or settynge a worke. Moreouer I wyll make in rome noco stitucion or ordinaunce of anye thyng that perteyneth vnto the or vnto ỹ Romaynes without thy counsell. And whatsoeuer of the landes of saynt Peter cometh vnto our handes / I wyll dilyuer it the And vnto whom soeuer I shal commit the rule of Italy / I wyll make hi̇ sweare that he shal helpe the, to defend the landes of saint Peter vnto his power.

Pope Gregory ỹ. v.

And Gregory the .v. (when they had gotte at the last that whiche they long gaped for) made this ordinaunce of cholynge the emperour / to stablysh it with all: that vi. lordes of Almany .iij. of the spiritualtye and .iij. of the temporaltye with the king of Boyẽ the seuenth to be the odde mã & vmpers

pear, shuld chose him for euer, ād send hi to ꝑ pope to receaue his othe, and to be crou ned. Neuertheles the pope to kepe the Em perour a farre of, sendeth him his coronaci on home to him oftimes moch leauer than that he shuld come any nere as a meke spi= rited man, that had leuer lyue solytary ād alone, then haue his holynes sene.

¶ A propre similytude to describe our ho ly father.

And to see how oure holy father cā by marke the ensample of an pine tre: first it springeth out of ꝑ earth & then a whyle crepeth a longe by the grou̅ de tyll it fynde a great tree: then it ioyneth it selfe byneath a lowe vnto the body of ꝑ tre, & crepeth vp a lytle and a lytle fayre ād softely. And at the begi̅ning whyle it is yet thyn and small that the burthē is not per= ceaued, it semeth glorious to garnysh the tre in the winter and to beare of the tēpes= tes of the wether. But in the meane seaso̅ it thrusteth his rootes into the barke of ꝑ tree to hold fast withall, and ceasseth not to clym vppe tyll it be at the toppe, and aboue

all. And then it sendeth his braunches a-
long by the braunches of the tree, and ouer-
groweth all and waxeth greate, heuye and
thyck and sucketh ꝑ moystoure so sore out
of the tre ād his braunches, that it chaketh
and stifleth them. And then the foule stynck-
ing ꝑye waxeth myghty in the stope of
the tre ād becometh a seat ād a nest for all
vncleane birdes ād for blinde oules which
hauke in the darke and dare not come at ꝑ
lyght.

Euen so the bisshop of Rome now cal-
led ꝑOꝑE, at the begining crepe a longe
vpon the earth, and every man trode vpō
him in this worlde. But as sone as there
came a christen Emperour, he ioyned him-
self vnto his fete and kyssed them, and
crepe vp a lytle with begging now this ꝑui-
lege, now that, now this citie now that, to
fynde poore people with all and the necessa-
ry ministers of Gods word. And he en-
titled the Emperour with cholyng the po-
pe and other bisshopes, and ꝑmoted in ꝑ
spiritualty, not whom vertue ād learning
but whom the fauour of greate men com-
mended, to flatter to get frendes ād defen-
ders with all.

the cholige of the pope & al bisshopes pertayned vnto ꝑ ēperour & kynges once.

And the almesse of the congregacyon

the almesse

which

which was the fode and patrimony of the poore and necessary preachers, that he called sait Peters patrimony, saynt Peters rentes, saynt Peters lands, saynt Peters right: to cast a vayne feare & an hethenish superstitiousnes into ꝑ hartes of mē, that no man shuld dare meadle with what soeuer came once into their hāues, for feare of saynt Peter, though they ministred it neuer so euel: and that they which shuld thinke it none almesse to geue thē any more (be cause they had to much alreadye) shuld yet gyue saynt Peter somwhat (as Nabuchodonesser gaue his God Bell) to purchesse an aduocate and an intercessor of saynt Peter, and that saynt Peter shuld at ꝑ fyrste knocke, let them in.

geue vnto ꝑ poore is become. S peters patrymonye.

Daniel. xiiii.

And thus with flatteringe and fayning and vayne superstycion vnder the Name of Saynt Peter, he crept vp and fastened hys rootes in the haute of the Emperour, and wyth hys swerde clame vp aboue all his felowbishoppes and brought them vnd̄ his fete. And as he subdued them wyth the Emperours swerd, euen so by subtilty & helpe of them (after that they were swore faythfull) he clam aboue the Emperour, and subdued hym also and made hym

stoupe

stoupe vnto his fete/ and kysse them an o-
ther whyle. Yea Pope Celestinus crowned
the Emperour Henrye the fift, holdynge
the crowne betwene his fete. And when
he had put ꝑ crowne on /he smote it of w
his fete agayn, sayeng: that he had myght
to make Emperours and to put them dow
ne agayne.

And he made a constitucion that no lay
man shuld meddle w theyr maters, nor be
in theyr counsels or witte what they did, &
that the Pope only shuld call the counsell/
and the Emperour shuld but defende the
Pope: prouyded alwaye that the counsell
shuld be in one of the Popes townes, and
where the popes power was greater then
the Emperours: then vnder a pretence of
cõdempnyng some heresye/ he called a ge-
nerall counsell/ where he made one a patri-
arcke, an other Cardinal/ an other Legate,
an other Primate, an other Archbyshop/
an other Byshoppe, an other Deane, an o
ther Archdeacon and so forth, as we now
see.

And as the Pope played with the Em
perour/ so did his braunches and hys mẽ
bres the bishops play in euery kingdome
duckedom and lordshyp, in so much that ꝑ
very

dery heyres of them, by whome they came vp/hold nowe their londes of them and take them for their chefe lordes. And as the Emperour is sworne to the pope, euen so euery kyng is sworne to the bisshopes and prelates of the realme: and they are the chefest in all perliamentes; yea they and their money and they that be sworn to them and come vp by them/rule all together.

Qualis pater talis filius. Good naturall chylderen.

And thus the pope the father of all hypocrites hathe wyth falshod and gyle peruerted the order of the worlde and turned the rootes of the trees vpwarde and hath put doune ỹ kingdō of christ, & set vp ỹ kingdome of the deuell whose vycar he is, and hath put downe the ministers of christ, and hath set vp the ministers of Sathan, disgised yet in names and garmentes lyke vnto ỹ aūgels of lyght/and ministres of righteousnes. For Christes kingdom is not of the world Jhon. xviij. and the Popes kingdom is all the world.

the poppysh order compared wt Chrystes.

And Christ is nether iudge nor diuyder in this world Luke. xij. But the pope iudgeth and deuideth all the worlde & taketh the empyre & al kingdomes and geueth thē to whom he lusteth.

Chris

Christ sayth Math.v. Blessed are ye poore in spyrite: so that the fyrst steppe in ye kingdom of Chryst is humblenes or humilytie that thou canst fynde in thyne hart to do seruice vnto all mē, and to suffer that all men treade the.

The Pope saith. Blessed be the proude and hyghminded that can clym and subdue all vnder them and maintayne their ryghte and such as wyll suffre of no man/ so ye which was yesterday taken from the dongehyll and promoted this daye by his prince, shall to morrow for the popes pleasure cast him & excommunicate hym, and interdyte hys royalme.

Chryst sayth. Blessed be the meke or softe that be harmlesse as doues.

The pope blesseth them that can set all the world together by the eares and fyghte and slea manfully for his sake, that he may com hote from bloudshedding to a bysshoprycke as our Cardinal dyd, and as Saynte Thomas of Canterbury dyd/ which was made bysshop in ye feld, in complete harnesse on his horsebacke and hys speare bloudy in hys hande.

Chryst hath nether holes for foxes, nor nestes for byrds, nor yet wheron to lay his hea[d]

a b

head, nor promysed ought in thys worlde vnto hys dyscyples: nor take any to hys disciple but him that had forsaken all.

The pyntre the Pope hath vnder hys roote throughout all chrystendome in euerytyllage holes for foxes, and nestes for vncleane byrdes in all his braunches, and promyseth vnto his dyscyples all the promocyons of the worlde.

The nerer vnto Chryst a man cometh, the lower he must descende and the poorer he must waxe: but the nerer vnto the pope ye come the hygher ye must clim and the more ryches ye must gather whence soeuer ye can gett them, to paye for your bulles, and to purchase a glorious name & lycence to weare a mytre and a crosse and a pale and good lyke ornamentes.

How the pope receaueth hys kyngdome of the deuell, and howe he distributeth it agayne.

Forthye the kingdomes of the earth and the glorye of them (whych Chryst refused) Mathew. iiij. did the deuell proffer vnto the pope, and he ym-

mediatlye fell frō Chryst and worshypped the deuell/and receaued them. For by falshed(as he mayntayneth them)cam he therto/and by falshead do al hys disciples come therto. Who of an hundred one is Pope bishope or any greate prelate,but ether by necromācye or symony or wayting on greate mens pleasures/ and with corruptynge of goddes worde and falshoninge it after theyr lustes.

The pope distributeth his fathers kingdome.

And the Pope after he had receaued the kyngdome of the worlde of the deuell and was become the Deuels vicar,toke vp in lyke maner all chrystendom an hye,& brought them from the mekenes of Chryst vnto the hye hyll of the pryde of Lucifer and shewed them all the kyngdome of ỳ erthe, sayinge : fall downe and worshyppe me, and I wyll geue you these. Unto the spiritualtye he saieth:fall from Chryst ād preache me, and take thou that cardenalshippe, thou ỳ byshoprycke,thou ỳ Abbotshyppe, and so fourth:thou as many benefyces as thou wylt,and a dispensaciō for whatthou wylt.And to mōkes and fryers lykemaner,take thou that hole,and thou that nest/ wyth what pryuylege ye wyll desyre ād dispensacyons of youre rules,yf ye wyll preache:

ach me.

And vnto the temporaltie he sayth: First to the Emperour, yf thou wylt fall down & kysse my feate and sweare to hold of me and to defend me, I geue the the empyre.

And to al kinges in lyke maner, yf they wyl sweare to defend hys lyberties and to holde of him, he crowneth them. And euen so all temporall Lordes from the hyghest vnto the lowest, and all officers, and all maner subiectes, if they wyll enioye lãdes, rentes, offices, goodes and their very lyues they must ronne the same way.

The very whores (goddes honour vnregarded) as long as they dispyse not him and his ordinaunces, they shall haue nestes in his rentes, and amonge his Prelates. And the theues and murtherers shall haue dennes in his sanctuaries, what soeuer they do against God, so longe as they hãg on him.

The Apostles chose pryestes to preach Chryst onely, all other thinges layde apart and chose none but Learned and Vertuouse

The popes order compared wt ye order of ye Apostles.

The Pope shaueth who soeuer commeth,

leuer

The poppish priestes.

lever oute of the stues then from studye & when they be Swoorne he Sendeth them vnto all greate mennes houses to preache his godhed to be stuardes / surueyers / receauers & counselers of all maner mysche ue: to corrupte wife / doughter, and mayde, & to betray theyr owne maister, as oft as it needeth to promote their falsehead with all. For therto are they Swoorne to gether.

And when they haue done all mischefe there shall no man wyt whence it cometh.

The apostles chose deacons to minystre the almes of the rych vnto the poore. And to helpe the deacons they chose widowes of .lx. yere old, holy & destitute of frendes to tend the sycke. And the Pope in stead of such wedowes maketh who soeuer cometh / whether she be yog or olde, but none saue them y be ryche & able to pay .xx. xxx. or .xl. pounde for their professiō, to whom for as much more he wyll gyue a dispensacion on the morowe to mary agayne. And in steade of suche deacons, he maketh bothe deacons and subdeacons which do nothinge at all but are bayne names without office / except it be that on some Holydaye in steade of ministringe the goodes of the church vnto the poore, they syng a pistle or,

The poppish widdows.

The poppish deacons.

Gos-

gospell to begge more from the poore.
And as his Deacons mynistre the goodes of the church vnto the poore: euen so doo hys prestes preache Christis gospell vnto his flocke.

And the almesse that was geuen to the sustencacion of the poore which thou shalt reade in stories that it was in some cities aboue .xx. xxx. xl. yea an hundred thousand pounde, and all the landes geuen for the same purpose, they haue stolen from them & haue diuyded it amonge them selues. And therwith did they at the beginning corrupt the greate men of the worlde and clam vp to this heigth were they nowbe. And for y haue they strouen among them selues this viij. hundred yeares. And to maintayne y which they haue falsely gotten, hath the pope sturred vp a swerde of warre in all christendom this .viij. hundred yeares & hath taken peace cleane out of the worlde. How the pope diuydeth the poore people.

When the bisshoppes, preastes and deacons were fallen and had receaued of the pope the kingdom that partayned vnto the poore people, and had robbed them and parted their patrymony among them selues, then sprange the orders of monkes: Whose profession was to abstayne frō flesh all

theyr liues, to were vyle rayment, to eate but
once in the daye, ād that but butter, chese, eg
ges, frutes, rootes and suche thynges that
weare not costly, ād myght euery where be
founde. And they wrote bokes, ād wrought
diuerse thynges to get their lyuinge wyth
all. When the laye men sawe that the prea-
stes were fallen in to suche couetousnes,
& that the Monkes were so holy: they tho
ught, these be mete men to minister our al-
messe vnto the poore people. For theyr pro-
fession is so holy that they can not decea-
ue vs as the preastes do, ād made the mō-
kes tutors and ministers vnto the pope, ād
gaue great Landes and rychesse in to theyr
handes to deale it vnto the poore. Whē the
monkes sawe suche aboundaunce, they fell
after the ensample of the preastes, and toke
dispēsacyōs of the pope for their rules ād
strait profession, whiche now is as wyde as
their coules, and deuided all amonge them,
and robbed the poore once moare. And out
of the abbayes toke he the most parte of his
Bysshoprickes and cathedral churches, and
the moste parte of all the landes he hathe
bespoke that there Remayne yet so Ma-
ny myghtye abbayes and nunreyes ther-
in.

As sone as the monkes were fallen, the sprang these beggynge fryres out of Hell/ the last kind of kater pillars, in a more vile apparell and a more strate relygion that (if ought of relefe were lefte amonge the laye men for the poore people) these horseleches might sucke that also. Which dranebees as sone as they had learned their crafte & had bylt them goodly (...)ly nestes / and their lymiters had diuided all contrees amonge them, to begge in / and had prepared lyuynges of a certaynte / though w beggynge / then they also toke dispēsacyons of the pope for to lyue as largely & as lewdelye as the monkes. Beggynge fryers.

And yet vnto the laye men whom they haue thus falsely robbed & from whyche they haue deuyded them selues and made them a seuerall kyngdome amonge them selues, they leaue the payenge of tolle / custome and trybute (for vnto all the Charges of the Royalme, they wyll not paye a myte (and the fynding of all the poore: the fyndyng of scolars for the moste parte: The fyndyng of these forsayde horseleches and carce(a)llers / the beggynge fryers the reparynge of hye wayes and brydeges the buyldynge and reedeacyons of theyr The charge of ỹ laye people.

abbayes and cathedrall churches, chapels coleges, for which they send out their pardons daylyby heapes, and gather a thousand pounde for euery hundred that they bestow truely.

If the laye people haue warre or what soeuer charge it be, they will not beare a myte. If the warre be theirs (as the one parte almost of all warre is to defende them) they will wt̄ falshed make thē beare th' greatest parte, beside that, they must leaue their wyues and children & go fight for them and loose their liues. And likewise all their charges they haue a cast to pull the laye people. The Scottes cast downe a castell of ỹ bysshop of Drams on ỹ scottysh bancke called Norham castell. And he gat a pardon from Rome for the buyldyng of it agayne, wherwith I dout not, but he gat for euerye pennye that he bestowed thre.

How the spyrytuall men bestowe their treasure.

And what do they with their store that they haue in so greate plenty euery where: so that the very beggyng freyers in short space to make a cardinal or a pope of their sect or to doo what feate it were for their profit

profyte, wold not stycke to bryng aboue a kyngs raūsō. Verely make goodly places and parkes of pleasure and gaye shrynes and paynte postes and purchese Pardons wherwyth they yet styll polle and plucke a waie that litle wherē wyth ỹ poze which perysshe foz neade, and fauile in to greate inconuenyences myght be som what holpē ād releued, And laye vppe in stoare to haue alwaye to paye foz the defēdig of their faith and foz to oppresse the truth.

¶ How the pope made hym a lawe, and why.

After that the pope wythe tyrannye was clom vppe aboue hys brethren and had made all the Spyrytualtie hys subiectes and had made of them and hym a seuerall kyngdom among them selues, and had seperated them from the laye in all thynges, and had got pryuileges that what so euer they dyd, no man shuld medle wyth them: and after also he had receaued the kyngdoms of the earth of Sathan and was become hys vicare to dystrybut them, and after that the Emperoure was fallen in lyke maner at hys fete and had worshyp

pey hym as God, to receaue hys empyre of him, and all kings had done lykewise to be anoynted of him and to be crouned of him, and after that the worlde both greate and smale had submitted them selues to receaue the beastes bagge; then because that chrystes doctryne was contrary vnto all such kingdomes, and therfore had no law therin howe to rule it he went, and made him a seuerell lawe of hys owne makyng, which passed in cruelty and tyrranny, the lawes of all hethen prieste.

And in his lawe he thrust in fayned gystes of olde emperours, that were out of memory, sayeng that the emperour Constantine the pope vseth to vnto. S. Syluester, which is proued a false lye for diuerse causes: one that sait Siluester being so holy a man as he was, wolde not haue receaued it contrarye to his masters cõmaũdemẽtes & doctrine: an other that the emperours raygned in Rome many yeares after and all bisshopes sued vnto the emperour and not to the pope, which was but bisshope of Rome only, & not called father of fathers. Moreouer ỹ no auntentyke storie maketh mencion that any emperoure gaue them their patrimonye, but

What subiection the pope vseth to stablysh hys kyngdome.

that

that Pipine which falsely & with strength inuaded the empire gaue it vnto him. The put he in the graunt of Phocas / then the gift of pipine confirmed by the great charles: then a fayned relese of the electiō of ꝑ pope / geuē vp agayne vnto pope Paschale by the emperour Lewes. For they thē selues had graunted vnto charlemayne, & his successours for euer the election or denominacion of the pope & bilshopes to flatter him / with all, & to make him a faythfull defender, and that in a generall Counsell which (as they say) can not erre. Neuerthelesse pope Paschal though he beleued the counsell coude not erre, yet he thought thē somwhat ouersene, ꝙ make so long a graunt, & therfore he purchased a relese of gēe le lewes as they pretēd But verely it is more lykely that they fayned that graunte to excuse their tyranny after they had takē ꝑ electiō into their hāndes agayne wyth violence / whēthe emperours were weake & not able to resyst thē, as they fayned ꝑ gift of Cōstātine, after they had inuaded the empire with subtylty and falshed. And last of al they brought in the Oth of Otto with ꝑ order that now is vsed to chose ꝑ ēperour

How

The practise
How the pope corrupteth the scripture and why.

Moreouer lest these his lyes shuld be spyed & least happly the emperours follo wing myght saye, our predecessours had no power to bynde vs, nor to minish our might: And least kinges following, shuld say after the same maner, that the swerd & full power to punish euel doers indifferētly is geuē of God to euery kynge for hys tyme, and therfore ỳ they ỳ decessour coulde not bynde them contrarye vnto the ordynaunce of God: but rather ỳ it was vnto theyr dāpnation to make such graūtes, & ỳ they dyd not execute theyr office. And therfore ỳ foule & myshapē mōstre, gate hym to the scrypture & corrupted it wyth false expolytions, to proue ỳ such auctoritie was geuen hym of God, & calenged it by ỳ auctoritie of Peter. saying, that peter was the head of Chrisis church and that Chryst had made hym lorde ouer the apostles hys fellowes, in ỳ he bad hi fede hys shepe & lābes John ỳ last, as who shuld saye ỳ paule which came longe after, was not commaunded to fede as specyally as peter, which yet wold take no auctho

tytle ouer the bodyes or ouer ꝑ kaythes of them whych he fed, but was theyr seruaūt for Chrystes sake, Christ euer the lord and head. And as though ꝑ other apostles were not lykewyse as specially commaunded as Peter: And as though we now and all that here after shall loue chryst, were not cōmaunded to feade chrystes flocke, euery mā in his measure, as well as Peter. Are not we commaunded to loue our neyghbours as our selues, as well as Peter: Why then are we not cōmaūded to care for his flocke as well as Peter?

Moreouer if to feade Chrystes shepe is to be greatest (as no doubt to feade christs flocke is to be greate and moste to feade, is to be greatest (in yͤ office thogh peter was greate, yet paule was greater) how we commeth that the pope by that aucthoryte challengeth to be greatest, and yet thys .viij. hūdred yeres feadeth not at all: but poysoneth their pasture with the venamous leuen of his tradicions & wyth wrestynge the texte vnto a contrary sence?

Then came he to thys texte Mat. xvi Thou arte peter and vppon this rocke I wyll bylde my congregation or church. Loo sayth Antichryst the carnall beast, peter is

the rocke wheron the church of Chryst is
bylt, and I am his successoure, and therfo
re the head of chrystes church. When chryst
ment by the rocke, the confession that Pe-
ter had confessed, sayeng: Thou art chryst
the sonne of the lyuing god, which arte co-
me into this worlde. This sayth is the roo
ke, wheron chrysts church is bilt. For who
is of chrystes church, but he only that bele-
ueth that Christ is Gods sonne, come into
to this worlde to saue sinners: This sayth
is it, agaynst ẅ hell gates can not preuay-
le. This faith is it, which sauyth the cõgre
gacion of chryst and not Peter.

Faith is ẏ roote wher ō Chrysts churche is bylt.

Then he goeth forth vnto that which fo
loweth: Vnto the I wyl geue the keyes of
the kingdome of heauen, and what soeuer
thou bindest in earth, it shalbe bound in hea
uē. &c. Loe, sayth he, in ẏ he sayth what so-
uer thou biddest in erth, he excepteth nothi
ge, therfore I may make lawes & bid both
king and emperoure. When chryst, as he
had no worldly kigdom, euē so he spake of
no worldly binding, but of binding of syn-
ners. Chryst gaue his disciples the keye
of the knowlege of the law of God, to bind
all synners, and the keye of the promyses
to louse all that repent ād to let them into

The keies

ẏe

the mercy that is made vp for vs in christ.

Then cōmeth he vnto another text whi che Christ rehearseth Mathe. last, sayeng: All power is geuen me in heauen & earth, go ye therfore, and teach al nacions, bapty= syng them in the name of the father, and ſ sonne, and of the holy goſt, teachinge them to kepe all that I commaunded you: And behold I am with you vnto the worldes ende: Loo sayth the pope, Christ hath all power in heauen and earth, without excep= cyon, and I am christes vicar, wherfore all power is mine, and I am aboue all kinges and Emperours in tempozall iuriſdictyō ād they but my ſeruauntes to kiſſe one my fete only but my. M. alſo if I liſt not to ha ue thē ſtoupe ſo low. Whē christ as I ſaid becauſe he had no tempozal kingdom, euen ſo he ment of no tēpozall power, but of po wer to ſaue ſinnes, which they profeſſe of, the text declareth by that he sayth, goo ye therfore, and teach and baptyſe: that is, pre ach this power to all nacions, ād waſh of their ſines thorow fayth in the promiſſes made in my bloude.

Christes powr is to saue sines

Then he cōmeth vnto an other text. He bre. vij. which is. The preſthode being trā ſlated, the law muſt nedes be tranſlated al ſo.

of this ma ner iugleth he with tertes.

to. Now sayth the pope, the priesthode is trãslated vnto me, wherfore it perteyneth vnto me to make lawes and to bind euery man. And the pistle meaneth no such thinge, but proueth to eupdently ỳ the ceremonies of Moises must cease. For the prestes of the old testament must nedes haue bene of the tribe of Leui as Aaron was, whose duty for euer was the offeryng of sacrifices. Wherfore when that priesthode ceased, the sacrifices and ceremonies ceased also. Now that priesthode ceased in Christ, which was a priest of the ordre of Melchi cdek ād not of the ordre of Aaron: for thé e must haue bene of the tribe of Juda & the sede of Dauid. Wherfore they that are vnder Christs priesthod are vnder no sacrifices or ceremonies. And of this mat ter ingle they with all the scriptur, whyle the falshed lest the lay men shuld perceaue with readinge the processe of the Texte is all their feare what soeuer they pretende.

Moreouer ỳ thou mayst perceaue the popes falshed, marke: Christ sayd vnto Peter, I wyl geue and not I giue, nether sayde he I wyll giue vnto the only: Therfor

for

Ioke in the .xx. chapcre of Iho where he gaue them the keyes after hys resurrectiō / & thou shalt se that he gaue them vnto all indyfferentlye sayenge: As my father sente me so send I you. Whether sent he them: in to all the worlde / and vnto all nations. What to do: to preach ꝑ law that ꝑ people might repēt, & the promyses ꝑ they might beleue in Chryst for ꝑ remyssyon of sinnes. sayeng: receaue the holie goste, who so euers synne ye forgeue, they shalbe forgeuen. by which holy goste he gaue them vnderstandynge of the scrypture and of all that they shuld preache: as thou mayest se Luk last, where he opened theyr wittes to vnderstāde the scrypture and sayd, that repentaunce and forgevenes of synnes muste be preached in hys name to all Natyons, and that they were wytnesses to preache it. Wherby thou seyste ꝑ to Bynd and to Loose is but to preache and tell the people theyr fautes, and to preache mercye in chryste to all that repent.

Chryst gaue all hys Apostles like auctoryte.

To bynde & louse is to preache.

And when he sayeth / all power is geuen me: he saieth not go thou Peter and preach but sayeth vnto all indifferentlye / go ye & preach thys power geuen me of my father to saue al that repent, and to dampne them

that

that repent not but folow ỹ lustes of their flesh, wyth full desire to lyue beastlie beyng ennymyes vnto the lawe of god.

Nota. And Math. xviij. Peter axed chryst how oft he shuld forgyue hys brother, whether seuen tymes. And chryste sayed, seuentye tymes seuen tymes. As who shuld saye as ofte as he repenteth and axeth forgeuenesse.

Now though this were spoken vnto Peter only, because Peter onlye moued the question, yet it apertayneth not vnto vs all as well as vnto Peter? Are not we as muche bounde to forgeue oure neyghboures that repent and axe forgeuenes, as Peter? Yes verelye. But because Peter onlye axed ỹ questiō, therfore did Chryste teache vs by Peter. Yf an other had axed, he wolde haue taught vs by that other. And in lyke maner when chryst axed who saye ye that I am: yf any other of the Apostles whiche beleued it as well as Peter, had sayde as Peter did, thou arte chryste, the sone of the lyuinge god, which arte come in to the worlde of synners, to saue them: vnto him wold Chryst haue answered, as he dyd to Peter, that vppon the rocke of that his confession he wolde haue bylt hys church, and wolde

hau

haue promyled hym keyes as well as he
dyd Peter. Yea and in the.xviij.chaptre of
Mathew, Chryst saith to al the Apostles/
yea i and to all congregatyons where syn=
ners be, that what soeuer they bound shul= A woman
de be boũde & what soeuer they loosed shul hath powr
de be loosed. to bynde.

Moreouer euerye man and woman
that knowe Chryst and hys doctrine, haue
the keyes and power to bynde and loose:
in an ordre yet and in their measure, as ty=
me place and occasion geueth and pryua=
telye. Maye not a wyfe, yf hyr hulband
synne agaynste God and hyr, and take a no=
ther woman / tell hym hys faute betwene
hym and hyr secretelye, and in good maner
humblye, and bynd hys concyence with the
law of god: And yf he repente may she not
forgeue hym ād loose hym as well as the
Pope: Yea, and better to, as longe as the
synne is secret, in as muche as he synneth
specially against hyr, and not against the po
pe.

And so maye the sõne do to the father/
and a seruaunte to the master/and euerye
man to hys neyghboure, as thou seyst in ỹ
sayde.xviij.chaptre of ſ Mathew. How
be it to bynde and loose in the concience by
open

open preaching pertayneth vnto the offy-
cers that are apoynted therto. And to bynde
and loose open Synners, and them that
wyll not repēt tyll they be complayned on
vnto the congregacion, pertayneth vnto the
congregacion.

Romāns ỹ peter was not ỹ greatest by any auctoritie geuen hi of Chryste.

Finally there were many that preached chryst at Rome, yet Peter cam thither if he cam euer thyther: as Paule and many other. Had they not auctoritie to bynd and loose? Or els how did they conuerte the people? Peter was also an Apostle and went from place to place as Paule did, and as Paule ordeyned Bysshopes in euery place to teach the people, so no doubte dyd Peter. Why then might not those Bysshopes calenge auctoritie by Peter as well as they of Rome? they saye also in their owne legēdes that Peter had his seate at Antioch first. Did he runne to Rome tyuyng no man behynde him to teach the people at Antioch? God forbyd. Why then myght not that Bysshop calenge Peters auctoritie? They wyll haply say sooner then proue it, that Peter dyed at Rome, and therfore his auctoritie is greatest ther. Then by that rule chrysts power is no where so full as at Hierusalem. But what hath Chryste

his invisible kyngdom to do with places. Where Chrystes Gospell is, their is his po Chrystes wer full and all hys auctorite as well i one powr is in place as in an other. the gospell

Fynallye to gett auctoritie whence so euer, they can snatch it, they ioyne Paule wt Peter in their awne lawes Distinctio. xxij sayinge: By the auctorytie of peter and Paule. Whych is clent agaynst the selue. Paull is cal led to help For they say in their awne lawe in the pre sence of the superior, the power of the infe= rior ceaseth, and is none at all. Nowe if Peter be greater then Paule, then by that rule, where Peter is present theire Paule is but a subiecte and wythoute auctorytie: As where Christ is present bodilye ād preachety hi selfe, there ỳ apostles geue vp their auctorytie, ād hold their peace ād sitt doune at hys fete, and become scolers and herken to.

Wherfore in that they ioyne Paule with Peter, and chalēge their superiorytie as well by ỳ auctoritie of Paule as of Peter, there they make Paule felow ād equall with pe= ter. And thus it is false that Peter was greater then hys felowes, but the blynd ou lis care not what they houle, seyng it is ni=

ghe

and the daye lyght of gods worde, shut vp that no man can spye them.

Moreouer w̄ this terme Peters seate they iugle a pase (as w̄ infinite other) saying that Peters seate, is the chefe seat, but what Peters seat is that they tell you not. For wyste ye that ye shuld some perceaue that they lye. Peters seate is no stole or chayre (for what hath the kingdō of Christ to do w̄ such baggage) but it is a spiritual thyng. Christ sayth in the gospell Math. xxiij. The Scrybes and pharyzees syton Moses seate. What was moses seat ther, a chayre or the temple or the churchs, or synagoge of the land? May verely, for moses came neuer there. But Moses seate was Moses lawe and doctrine. Euē so peters seate, is peters doctryne, & gospell of christ w̄ peter taught. And the same doctrine is Peters keyes: so that peters seate, Peters keyes and Peters doctrine is allone thyng. Nowe is peters doctryne, Paules doctrine & the doctrine of all the .xij. Apostles indifferently, for they taught all one thynge. Wherfore it followeth that peters keyes, and peters seate, be the keyes and seate of Paule also, & of all the other .xij. Apostles and are nothing saue the gospell of Christ

Iesu

And thus as Peters doctryne is no better then Paules but one thing, euen so Peters seate is no greter nor hier or holyer then ỳ sete of ỳ other. xij. Peters sete now is christes sete/ Christes gospell on whych all the apostles sate & on whych this daie sitteth all they only that preache christe truly Wherfore as Antichrist preacheth not peters doctrine (which is christs gospell) so he sytteth not on peters sete but on the sete of sathan whose vicar he is and on the sete of his owne lawes and ceremonyes and false doctryne wher vnto he compelleth all men wythe violence of swerde.

Then he clame to purgatorye with the ladder of the sayde texte, what so euer thou bindest in earth. & c. purgatorie sayeth he, is in earth: wherfore I am lorde ther to. Neuertheless as he can proue no purgatorye/ so can he not proue that yt ther were any/ it shuld be in the earth. It myght well be ỳ elemẽte or sphere of fyre vnder ỳ mone as well as in the earth. But to bynd and loose, is as I haue about sayde/ to preache and to fede and with Christes doctryne to purge soules. And they that be dead be not of the flocke which christ bad Peter fede, but they that lyue onlye. Purgatori

Vowes. Othes. testamēts.

Then clam he vppe wyth the same ladder styll ouer all vowes and professions of all relygious parsones, and ouer othes made betwene man and man to dispence wyth them, and ouer all menns testamentes to alter the. For what thou makest an hospytall, that will he shortely make a college of prestes, or a place of relygyon, or what he lusteth. The all maner monkes and fryers and lyke craftes toke dyspensations of hym for the ordenaūces of theyr olde founders

And brauely, as they thought, they had prayed & distributed for theyr soules ynough to bring the out of purgatory, they thrust the out of their beedrolles and toke daply mo and mo.

But euer lens they toke dyspensations of the pope both for their rules and to deuide all among them, they receued in the name, not of the power, but of purgatorye, to quench the ragige fyre ther of, which is as hote as theyr belyes can fayne it, and folde be out of theyr wyts to beleue it promptly ge a masse daily for .xl. shilyngs by the yere / of wyych foundations when they haue gotten twentie, they wil yet with an vnion purchased of the pope, make but one chauntrie. For if they should do all that they haue

Union.

promised from the fyrst founder vnto this day. v. hunderth monkes were not ynough in many cloysters.

Thynkest thou ꝑ mē were euer so mad to make the fassions that are now a mongs them: to geue the sellerar such a cōme, & ꝑ prior and the suppriour and the other officers so much for their partes as they haue perely, and to exempte the Abbot from his brethrē & to send him out of the abbaie into suche parkes ād places of pleasure, ād geue hym a thousand, fyftene hundred, two thousand or. iij. thousand pounde yerely to spende hī selfe withall? Nay, but when thorow hypocrysie they had gottē lād ynough then they turned vnto the pope ād toke fyl pensacions both for their rules whych were to harde for such aboundaūce, and for ꝑ wylles of their foūders, and serued a great sort of founders vnder one per dominum, ād deuyded among fewe that whych was ynough for a great multitude.

It was the pope that deuised all these fassions to corrupt the prelates with abūdaunce of worldely pleasures, of whyche he wist that ꝑ worst wold be most gready and for which he wist also ꝑ he shuld fynd Iudasses ynow that wold forsake Chryst

and betraye the truth, and be sworne false vnto him and hys godhead. He maketh of many chauntries one, of an abbay, a cathedral church, and out of the abbays plucketh he the Bysshoprykes. And as Bysshoppes paye for theyr bulles, euen so do an infynyte numbre of abbots in chrystendom, in all landes some, whyche Abbots be bysshops within themselues and immediatly vnder the pope. And other abbots & priours sēd after the same ensample dayly vnto rome to purchesse lycence, to weare a mitre and a crosse & gaye ornamētes, to be as gloryous as the best. &c. And where before God, no mā is a priest, but he ꝑ is appointed to prea the Chrystes gospell vnto the people, & the people ought not to geue ought vnto ꝑ spiritualtye, but for the maintenaunce of the preaching of Gods word, the Pope taketh vi. or. vij. yea ten. xx. and as many benefices as he lysteth, & geueth them vnto one ꝑ preacheth not at all. as he doth all other dygnities of the spiritualtie: he that wyll purchasse and paye, and be sworne, shall haue what he wyll.

¶ How they proue all theyr generall counsels.

When the Bysshoppes and Abbottes and other greate Prelates had forsaken Chryste and hys spunge, and were fallen downe before the beast the vycar of Sathan, to receaue their kyngdome of hym, then the pope called together diuerse counsels of such holy apostles, and there concluded and made of euery opinion that semed profitable, an artycle of ỹ fayth. If thou axe wher is the scripture to proue it? They answere we be the church & can not erre, and therfore saye they, what we conclude, though there be no scripture to proue it, it is as true as the scripture & of egall authorite with the scrypture and must be beleued as well as the scryptur vnder payne of dampnation. For (say they) our truth dependeth not of the trueth of the scriptur that is, we be not true in our doynge because the Scrypture testifyeth vnto vs that we do truly: but contrary, the truth of the scripture (saye they) dependeth of vs, that is, the scrypture is true because that we admyt it and tell the that it is true For how coudest thou knowe that it were the scrypture except we told ỹ so: & therfore we nede no witnesse of the scrypture for that we do, it is ynough that we so say of our owne

The chyrche cã not erre.

head for we can not erre.

A similitude.

Which reason is lyke as though yong monkes newly professed, shuld com by the rules of their order & ordinaunces of their olde founders and wolde go about to kepe them: & the old cankered mõkes shuld call them backe vnto the corrupt and false maner that now is vsed, sayig: ye er. Do only as we teach you, for your profession is to obey your Elders. Accordyng vnto the rules of our order and ordinaunces of our founder shal they saye: We can teache you none other, shall the old monkes say, nor cã ly vnto you, ye ought therfore to beleue vs and to do as we byd you. The yong monkes shall answere, we se that you ly, cleane cõtrary vnto all that is writẽ in our rules and ordinaunces. The old mõkes shal say ye can not vnderstande them except we expounde them vnto you, nother yet know ỹ they be your rules, except ye that ye beleue ỹ we can not lye vnto you. For how can ye knowe that these be your rules and ordynaũces but as we your elders tell you so: Now whẽ we tell you that these be your rules ãd ordinaunces howe can ye be sure vndoutedlye that it is so, except ye beleue vndoutedly that we can not lye? Wherfore

re if ye wylbe sure ꝑ they be your rules & ordenaunces. then ye must first beleue that we can not lye. Leue such imaginations & disputations therfore and laye your rules and ordinaũces out of youre hãses and loke no more on thẽ, for they make you erre And come and do as we tell you/and captiuate youre wyttes and beleue that we can not lye vnto you, and that ye can not vnderstande your rules and ordynaunces. Euen so ꝑ thou saye it is contrary to the scripture: they ãs were ꝑ thou vnderstandest it not/and that thou must captiue thy wytte ãd beleue that though it seame neuer so cõtrary, yet it is not contrarye: no if they determe ꝑ christ is not risen agayn & though ꝑ scripture testyfy ꝑ he is rysen againe/yet (say they) they be not cõtrary, if they be wisely vnderstande. Thou must beleue/say they, ꝑ there is some other meaning in the scripture & ꝑ no mã vnderstãdeth it: but ꝑ we say/whether wout scripture or against it/that must thou beleue that it is true.

And thus because ꝑ the scripture wolde not agre with them/they thrust it out of ꝑ way first, & shut vp the kingdome of heauen which is Christs gospel, with false exposicyons and with such sophistry & with

the abottes kepe ꝑ mõkes ignorance, & ꝑ bysshopes ꝑ prestes

falle principles of naturall wisdom. And the abottes tok[illegible]e scripture frõ their mõkes lest some shuld ever barke against ꝑ abottes lyuyng, and set vp suche longe seruice and syngyng to werye them wyth all that they shulde haue no leasure to rede in the scripture but with their lippes, and made them good chere to fyll their bellyes ād to stop theyr mouthes. And the bysshops in lyke maner to occupy their prestes with all, that they shulde not study the scripture for barkyng agaynste them, sett vp longe scruple wonderouse intricate, so that in xij. yeares thou coudest scace learne to turne a ryght vnto it: Long matẽles, long Euensonges, longe Masses, long Dyrryges with vauntage yet to mitigate the tediousnes, quia lewis est labor cum lucro, for lucre (say they) maketh the labour lyght) euer noselyng them in Ceremonies and in their owne cõstitucyons, decrees, ordinaũces and lawes of holy church.

And the promises and testament which the sacrament of Christes body and bloud did preach dayly vnto ꝑ people, that they put out of knowlege ād say now that it is a sacrifyce for the soules of purgatorye, ꝑ they myght the better sell their masse. And

in the vniuersytes they haue ordened that no man shall loke on the scripture vntyl he be noseled in heathē learnyng .viij. or nyne yere and armed with false principles, with which he is clene shut out of the vnderstondyng of the scripture. And at his fyrst cōmig vnto the vniuersitie, he is sworne that he shall not defame the vniuersytie what soeuer he seeth. And when he taketh fyrste degre, he is sworne that he shall hold none opinion cōdemned by ỹ church, but what such opiniōs be, ỹ he shall not know. And they when they be admitted to studye diuinitie, because the scripture is locked vp with such false expositions and with false principles of naturall philosofye that they cannot enter in, they go aboute the outsydes and dispute all their lyues aboute wordes and vayne opinyons pertaynynge as muche vnto the healyng of a mannes hele as helth of his soule. Prouided yet alway lest god geue his syngular grace vnto any parson, that none may preach except he be admitted of the bishopes. The cā Thomas de aquino & he made the pope a god with his sophystry, & the pope made him a saynct for his labour, and called him doctour sanctus, for whose holynes no man

the cast of the vniuersitics.

Prouiso

Saiut thomas de Aquino.

maye

may deny what soeuer he sayth saue i cer-
tayne places where amõg so many lyes he
sayd now ād then true. And in like maner
who so euer defendeth his tradicions, de-
crees and priuileges, him he made a sainct
also for his labour, were his lyuyng ne-
uer so cõtrary vnto the scripture, as Tho-
mas of Canterbury with many other like
whole life was like Thomas cardinalles
but not Christs neyther is Thomas car-
dinalles like any thing saue cõtrefaytyn-
ge of sainct Thomas of canterbury. Tho-
mas becket was first sene in marchaũdise
tempoall, and then to learn spirituall mar-
chaundyse, he gatt him to Theobald Arch-
bishop of Canterburye which sent him di-
uerse tymes to Rome about bulines of ho-
ly church. And when Theobald had spied
his actiuitye he' shope hi deacõ lest he shuld
go backe, & made him Archdeacon of Can-
terbury & vpon ỳ, presented him to the kin
ge. And the king made him his chaũcelare
in which office he passed the pompe & pry
de of Thomas cardinall as farre as the o-
nes shrine passeth the others tombe in glo
ry & ryches. And after that, he was a mã
of warre, & captayn ouer .v. or .vi. thoulãd
men in full harneste as bright as saict Ge-

Saintes.

Thomas of caunter bury.

orge ād his speare in his hande ād encoū-
tred who socurr cā against hi/ & ouerthrew
the iolyest rutter that was in al the hoste of
Fraūce. And out of the feld hote frō bloud
sheading was he made bilshop of Cauūter
burye/ and did put of hys helme and put on
his mytre/ put of his harnesse and on with
his robes, and layde downe his speare and
toke his crosse, yet his hādes were colde/ &
socame wyth a lustye corrage of a man of
warre, to fyght an other whyle against his
prince for the pope. Where hys princes cau
ses were with the law of God, & the popes
cleane contrary. And the pōpe of hys conse
cratyon was after his old worldly fation.
How beit yet he is made a sayute for his
worshyppyng of the holy seate of saīct pe
ter/ not that seate of peter which is Chrisis
gospell/ but an other lyed to be peters, & is
in dede cathedra pestilencie/ a chayr of false
doctrine. And because he could no skyll of
our elordes gospell hys layde of matens ūn
oure lady, saye they. If any mā vnderstād
the laten, let hym reade his lyfe & compare
it vnto the scriptur, & thē he shal se such ho
lynes, as were hereto long to be reherced.
And euery abbay & euery cathedral church
did shrine thē one God or other/ & mingled

the lyues of ꝑ very saintes wyth sharkelyes/to moue men to offre/which thyng they call deuocion.

And though in all their doinges they oppresse the tẽporalty & their cõmẽ wealth, & be greuous vnto ꝑ rych, and paynfull to ꝑ poore: yet they be so many & so exercised in wyles & so subtyl & so knit & sworne together ꝑ they cõpasse ꝑ tẽporalty & make thẽ beare thẽ whether they wil or wyll not (as the eupe doth the oke) partly with iuggling, & be syde that with worldly polycy. ffor every abbot wyl make him ꝑ may do most in the shyre or wyth the kynge/the stuarde of hys landes &, geue hym a fee yerely, and wyll lẽd vnto some, & feast other, ꝑ by such meanes they do what they wyll. And lytle master parsõ after the same maner, if he come into an houle & the wife be snoutefaire he wil rote him self there by one craft or other: ether by vsig such pastime as ꝑ good man doth / or in beinge benekycyall by one waye or other, or he wyll lend hym/and so bryng hym into hys daunger, that he can not thruste hym oute when he wolde, but must be cõpelled to beare him ād to let hym be homely whether he wyll or not.

¶ An ensample of practyse out of
oure owne chronycles.

Take an ensãple of their practise out Kyng Ha-
of our owne stories. Kyng Herold rolde.
exiled or banished Robert Archbis
shope of Canterburye. For what cause the
Inglysh polychronicon specifieth not. But Robert of
if the cause weare not sumwhat suspect, Canterbury.
thynke they wolde not haue passed it ouer
with scylence. Thys Robert gat him imme
diatelye vnto kynge Wylliam the conque-
roure then duke of Normandye. And the
pope Alexander sente duke Wylliam a ba-
ner to go and conquere Ingland and clea- Remission
ne remission vnto whosoeuer wold folow. of sines to
the baner and goo wyth kynge Wyllyam: conquere
here marke how streight the pope folowes englande.
Christs steppes ād his apostles: they preā-
ched forgeuenes of synnes, to all that re-
pented throw Christes bloude shedyng: the
Pope preacheth forgeuenesse of synnes to
all that will slea their brethren bought wō
Chrystes bloud: to subdue them vnto hys
tyrānie. What soeuer other cause duke Wy-
lliā had against kynge Herold, thou maiest
be sure that ỹ pope wolde not haue medled
yf Herold had not troubled hys kingdom.

ne

nor neyther shuld duke willyam haue bene able to conquer the land at that tyme except the spyritualtie had wrought on hys syde. What bloud did that conquest cost Englande / thorowe whych almoost all the lordes of the Inglysh bloude were slayne, & the Normandes became rulers / and all the lawes were chaunged vnto Frenche. But what careth ỹ holy father for shedyng of layt mens bloude? It were better that .x. hundred thousand layt knaues loste theyr liues, then that holy church shuld loule one pynch of her honoure or saunct Peters seate one iote of her tyght.

Ancelmus And Ancelmus that was bysshoppe in shorte time after, neuer left stryuinge with that myghtie prince kynge Wyllyam the second / vntyll he had compelled hym maugre hys teth, to delyuer vp the inuestiture or election of bysshops vnto saunct Peters vycare / whych inuestiture was of old tyme ỹ kynges duetye.

And agayne, when the sayde kyng Wyllyam wolde haue had the tribut that prestes gaue yearelye vnto their bysshops for theyr whores payde to hi, dyd not Rafe bisshop of Chichester forbyd goddes seruice (as they call it) and stoppe vp the churche dores

dores with thornes thorow out al hys dio
cese, vntyll the kynge had yelded hym vppe
hys trybute agayne: For when the holy fa
ther had forbidden preestes theyr wyues:
the bysshop permitted thē whores of their
owne for a yearely tribute, & do yet in all lā
des, saue in Ingland where they maye not
haue any other saue mennes wyues onely.

And agayne for the election of Steuen
langton archbysshop of Canterbury, what
misery and wretchednesse was in the roy
alme a longe season: Thē was the land in
terdited many yeares. And when that hol
pe not, then Irelande rebelled agaynst kin
ge John immedyatly, and not wythout ỹ
secrete worknge of oure Prelates I dare
well saye. But fynally when neyther the
interditing nether ỹ secrete subtiltie holpe,
& whē Jhon wold in no meanes consent ỹ
saint peters vicar shuld raygne alone ouer
the spiritualtye, & ouer all ỹ perteyned vn
to thē, and ỹ they shulde synne & do all mis
chefe vnpunisshed: the pope sent remyss yō
of synnes to the kynge of Fraūce for to go
and conquere hys land. Wherof king Jhō
was so sore afrayd ỹ he yelded vp his crow
ne vnto ỹ pope, & sware to hold ỹ lād of hī
& ỹ his successours shuld do so lykewise.

Note.

Remyssiō of synnes to cōquere

And

And agayn in kyng Richardes dayes
Thomas Arundell. ye .ii. Thomas Arundell archbyshop of Cãterbury & chaũcelare was exyled wt ye Earle of Darbye. The outwarde pretẽce of the varyaunce betwene the kynge & his lordes was for the delyueraunce of the towne of Brast in Brytayne. But our prelates had an other secret mystery a bruing They coulde not at theyre owne luste slea the poore wretches which at that tyme were conuerted vnto repentaunce / and to the true faith / to put their trust in christs death & bloudsheadyng for the remission of their sinnes by the preachinge of Johan Wyrlefe / As sone as the archbyshop was out of the royaume, the Irishmen began to rebell againste kynge Richard as before against kynge Jhon: But not hardelye without the inuisyble inspyration of them that rule bothe in the courte and also in the consciences of al men. They be one kingdom sworne together one to helpe an other scattered abroade in all royalmes.

Practyse.

And howbeit that they stryue amonge them selues who shalbe greatest, yet against the temporall powr they be alwaye at one though they dissẽble it and fayne as though one helde againste the other to knowe theyr

enemies secretes to betray them with all. They can inspyre priuely into ye brestes of ye people, what myschefe they lyst, & no man shal know whence it cometh. Their letters go secretly fro one to an other thorow out all kyngdoms. Saict peters vicar, shall haue worde in .xv. or .xvi. dayes, fro the vttermost part of christendom. The bysshops of England at their nede, can write vnto ye bysshops of Ireland, scotland, denmarke, douchland, fraunce and spayne, promysing them as good a turne an other tyme, puttyng them in remembraunce that they be all one holy churche, & ye the cause of the one, is the cause of the other, sayenge: if our iuggyng breake out, yours can not be longe hyd. And the other shall serue their turne, and bring the game vnto their handes, & no man shall know how it cometh about. As sone as kyng Richard was gone to Ireland to subdue these rebeliyons, the bysshope cam in agayn, and preuented the kynge, and toke vp his power against him and toke him prisoner, and put him downe, and to death most cruelly, and crouned the earle of darby kyg. O mercyfull Christ, what bloud hath that coronacion cost England? But what care they? Their caules muste

be auenged. He is not worthy to be kynge that wyll not auenge their quarels. For do not the kynges receaue their kyngdome of the beast, and sweare to worshyp hym and mayntaine hys throne? And then when the erle of Darbye whych is kyng Henry the fourth, was crouned, the prelates toke hys swerde and hys sonnes Henry the fifth after hym, as all ꝑ kinges swerdes lyns and abused them to shed christẽ bloude at their pleasur. And they coupled their cause vnto the kynges cause (as now) & made it treason to beleue in Christ as ꝑ scriptur teacheth & to resyst the bishopes (as now) and thruste thẽ in the kynges pryson (as now) so that it is none new inuẽcion, that they now do but euen an old practyse, though they haue done their busy cure to hyde theyr science, ꝑ their conueyaunce shuld not be espyed.

And in kyng henrye the .vj. dayes, how raged they as fierce lions againſt good duke Humfre of Gloceter the kynges vncle, and protectour of the realme in the kings youth and childehod, be cause that for him they myght not slea whom they wold, and make what cheuysaunce they lusted. Wolo not ꝑ bysshop of Wynchester haue fallen vppon him, and oppressed hym openly with myght

Duke Humfre.

and power, in the Citie of London, had not the citizens come to hys helpe.

But at the last they found the meanes to contriue a deyfte to bring their matters to passe, and made a parliament farre from the citizens of London, where was slayne the good duke and only wight of the royalme, and the mighty shylde that so longe before had kept it from sorow, which shortly after his death, fell theron by heapes. But the cronicles can not tell wherfore he died, nor by what meanes. No meruell verely. For he had nede of other eyes then such as the world seeth with all that shud espye out theyr priuye pathes. Neuertheles the cronycles testifye that he was a vertuous man, a godly and good to the comen welth.

Moreouer the Protectour of Purgatorie sayth in hys Dialoge, quod I. ad quod he, and quod ponte frende, how that he was a noble man, and a great clerke, and so wyse that he coulde espye false myracles and dysclose them, and Iudge them from the true, whych is an hatefull science vnto our spyrytualtye and moare abhorred them necromancie or wytchcrafte and a thynge wherfore a man by their lawe, I dare well saye, is worthy to dye, and that secretly yf it be

possible. Now to be good to the comen welth/and to se false miracles, and thirdely to with stande that fraunce then brought vnder the fete of the Inglyshmen, shuld not be set vp agayn, by whose power the pope holdeth doune ỹ Emperoure reygneth in his stead, because why he myght dye though by what meanes be not knowen.

The causes

For to be good to ỹ comen wealth, is to be hurtefull to the spirituaitye, seing the one is the others pray/as the lambe is the wolues. Secondaryly if a man be so cleare eyed that he can spye false myracles/howe can iugglers gette theyr lyuinge and be in price where such a fellow is: Thyrdlye to kepe doune ỹ kigdō of fraūce, is to pul. S. Peters vicar out of his seate.

Now if the great baude ỹ whore of babylon were destroied, then wold the bordel and stues of our prelates shortly perish. Yf Abadon that destroyer king of ỹ grasshoppers which deuoure all that is greane, were destroyed, then were the kingdom of our caterpyllers at an ende.

By what craft the pope kepeth the Emperour doune.

Marke

Marke another practise of our most holy prelates. When the empyre was translated vnto the germaynes, though the emperour was fallen doune, and had kyssed the Popes fete, and was become his sworne seruaũt: yet there was much strife and open warre oftimes betwene the popes and the emperours. And the popes haue put doune many good Emperours, by helpe of the Bishopes, whi euery where secretly perswaded ỳ lordes, to forsake the emperours & to take dispensaciõs of the pope for their othes.

And cõtrary wyse, the emperours haue now and then deposed dyuerse popes at request of the Cardinalles & other great prelates, by whose helpe onely they were able to do it. For els verely though al kynges christened had sworne to depose one Pope out of his seat, if they had not ỳ fauour of other prelates therto, they might haply by the secret practise of them, to be put out of their owne seates in ỳ meane tyme.

The pope therfore, to be sure of himself & out of ỳ feare & daũger of ỳ emperour, were he neuer so mighty, & that ỳ emperour shuld not se his dayly open paintimes, made

frendshyp and amytye with the Venecians on the one syde of hym, and let them com in to certayne cyties of the Emperours in Italy and with the frenchking on the other syde, and late him also ppinto certayne Cytyes and possessyons of the Emperours: and he hym selfe in the middes: And shotte out the Emperoure frō cōminge any more to Rome, and euer sent hym his coronacion home to hym. And then he made a lawe that no man shuld rebuke the Pope for what so euer myschefe he dyd, sayeng, that the Pope was aboue al and iudge ouer all, and none ouer him, and therfore forbade in his law. Distinctio .xl. Si Papa. sayenge: though the pope be proued negligent about him selfe, ād also the soule helth of his brethern, and slacke in his worke and speachlesse as concernynge anye good, and drawe with him by his ensample inumerable people to hell to be punished with him with diuerse tormētes euerlastingly: yet se that no mortal mā presume once to rebuke his fautes here. For he shall iudge all men and no man him. O antichryst. Is he not ātichryst that wyll not haue his lyfe tryed by Gods worde.

No mā rebuke pope

Venecians.

Yf the Venecians catch any of our holy fathers

fathers to wones or possessions, whether by warre or that they haue bought it, or that it be layde to morgage vnto them or that ỹ olde Pope hath geuen it with the mariage of som doughter vnto the duke of Venyce: then the holy father that succedeth, whē he seeth his season, sendeth for it agayne, sayenge that it is not lawfull for lay men to withholde sainct Peters patrimony. Yt they allege that they bought it and so forth: his fatherhod answereth that the old Pope had none auctoritie to make any such cheuisaunce with sainct Peters enheritaunces: he coude haue but the vse of it his lyfe longe, and after it must nedes returne vnto his successour agayne. And vpō that he interdyteth them and curseth them as blacke as coles and doune to the pyt of hell.

But the Venecians knowing more of ure holye fathers practyse, for their nyenes then we which dwel a farre of, and wyser then we of cold contrees, perceauing also that their colour chaūgeth not with his cursynge, and that they syncke not, ād that their meate digesteth as well as before, and that (as Erasmus sayeth) they shyte as easyly as before (with reuerence of the holye curse I speake it) & therfore feare not his in-

terdiction nor excommunicatyon.

Then our holy father raiseth vp all his power that he is able to make in Italy, against them & sendeth for the Swytzers to come and helpe. Yf he be not yet strong ynough, then he sendeh vnto the bysshops of fraunce, warning them that if hys seate decaye, theyrs can not longe prosper, and therto ye that they put theyr kynge in remembraunce how that he is called most chrysten kyng and that they desyre hym to do somwhat for hys tytle against this disobedient rebellyons, vnto the most holy se of Rome our mother holy churche.

Frenchmen

Yf an other tyme the frenchmen come to nye our holy father, as they be euer gaping for Italy, to bringe the empyre home agayne to fraunce. Then the moost holy vicare bryngeth his whole power agaynste them with the power of the venecians, and with hys old frendes the Swytzers. If he be not yet stronge ynough, then he sendeth to the bisshops of England, to help their god, and to moue their kyng to do somwhat for holy churche, puttyng him in remembraunce of whom he holdeth his croune & of hys othe, and how many cappes of mayntenaunce haue bene euer sent vnto hys forefa-

English men

thers

thers, and what honour it was vnto them, and that he maye eaſely gett as greate honoure as they, and happily a moze excellent title, yf he wyll take our holy fathers parte, beſydes that he ſhall purchaſe remyſſyon of all hys ſynnes.

Then muſt the peace and all the apointementes made betwene vs and fraunce, be broken, and the kynge muſt take a dyſpenſacion foz hys oth. ffoz the kynge of fraunce wyll attempte nothing in Italy, vntyll he haue ſent hys ambaſſadours, and haue made a perpetuall peace wyth oure kynge, the Sacrament of the bodye of oure ſauiour broke betwene them, to confyrme the appointement. But I ſuppoſe that the breakyng ſignifyeth that the appointemẽt ſhall not long endure, foz a greate deale of flower wolde not make ſo manye hooſtes, as they call them, oz ſynginge loues, as hathe bene broken in our dayes betwene chriſten princes (as they wylbe called) to confirme promiſes that haue not long bene kept. Mother vſe of that bleſſed ſacrament wyll the prices none know: but chriſt ordeined it to be a perpetuall memorye ỹ his bodye was brokẽ foz oure ſinnes vpõ ỹ croſſe, & ỹ all that repent ſhuld receaue as oft as they ea

The abuſe of the ſacrament,

te of it/forgeueues of their mysdeades thor
row fayth. Yf ỹ kigs of ỹ earth whẽ they
breake that sacramẽt betwene them, do say
on this wyse: The body of our sauiour
(which was broken on ỹ crosse for the syn
ne of al ỹ repẽt & haue good harts & wolly
saine kepe his law) be brokẽ vnto my dãna
cion, if I breake this oth: thẽ is it a terrible
oth, and they had neade to take heade how
they make it, and if it be lawfully made, not
to breake it at all. But as they care for the
yr othe / whiche they make in wedlocke/
so they care for this.

What soeuer nead the pope hath, he wyll
not send to the Emperour to come & helpe
him in Italy, for fear lest he wold take to
hi self what soeuer he cõquered of ỹ frẽch
men/ and ware to strong and minish ours
holy fathers power, and become our holy
fathers vicar/as he is saint Peters. Ne
uertheless if we englishmen will hyre the
Emperour to com and fyght against frãs
ce for the right of the church in these quar
ters that be next vnto vs, his fatherhod is
cõtent to admyt his seruice.

When our king hath graunted to take
yr holy fathers part/then the pretence &
cloke out ward must be, that the kyng wil

calenge his ryghte in fraunce. And to ayde the king in his ryght, muste the commens be myxed tyll they blede agayne. Then to do the king seruice, the lordes sell or laye their landes to morgage. The nis cleane remis-sion geuen to slee frenche dogges. He that dyeth in the quarell shall neuer see purgato-rye, but flie to heauen streyght, euen with a thought. Remission of synnes.

When the Pope hath what he desyreth in Italye, then muste we make peace wyth the Frenchmen agayne immediatlye, that fraunce be not all togeather trode vnder the fete: but that it remai alwaye in a meane state, stronge inough to match the emperour, & to kepe hym doune, but not to myghtye for oppressinge the pope, and then oure prelates to bringe the peace about, sende immediatly a fryer forest, or a vicar of croiden, to preach before ye king & his lordes, which preacher roreth and cryeth vnto thē as though he halowed hys houndes and maketh exclamations, sayenge: Alas what wyll ye do? spare Chrysten bloude: wyll ye slea youre owne soules? Be not the frēchmē as well chrystē as ye? Who reuerence ye slea poore innocents that neuer offēded? make peace for ye passiō of christ, kyll

not

not one an other as though Christ had not dyed for you; but fyght rather agaynst the turkes.

Thé come in the Ambassadours of frauce, and money a fewe prelates and certayne other the kynges playfellowes, ỳ be sworn with them to betraye both the kinge and ỳ royalme too: And then is peace concluded. But outwardelye there is nothinge saue a truce taken for halfe a yeare, tyll our souldiers be at home again, for feare least they wold not be contét. Then cómeth the whole host home beggerd both great and smal And the poore that can not sodenlye getle work, fall to stealyng and be hanged at home. Thys could Moze tell in hys Utopia before he was the cardenalles sworn secretarye, and fallen at hys fete to betrayt the truth, for to gett promocyon.

Mery ỳ.b. Take an enslaple: the bysshops sent king Henrye the fyft out to conquere ffraunce. The cause was (sayth the chronicles) that the kynge went about to take theyr temporalties from them. And therfore to bringe the kynge into an other imaginacyon, they moned hym, and sent him into fraunce.

When they had sent out the kyng, he cóquered more then was theyr will and more

ye then they ſuppoſed poſſible for hym in ſo ſhorte ſpace, and brought fraunce cleane vnder fete: ſo that oure prelates had much ſecrete bulynes, to ſet it vp agayn, but what is impoſſyble vnto ſo great Gods?

In kynge Henryes dayes the.vi. oure holy father of Rome made the byſhop of Wynchester a cardynall, which went ſhortly after into fraunce to treate of a truce betwene Jngland & fraunce. And hym mette a legate of Rome, a cardinall alſo: after which meating, Jnglyſhmen had euer the worſe in fraunce, and theyr cheefeſt frende the duke of Burgayne forſoke them. For whē cardinalles & byſhops mete together, they haue their ſecrete counſell by them ſelues, wherin they conclude neyther what is good for Jnglande, nor yet for fraunce, but what is beſt for our holy fathers proffyte to kepe him in hys ſtate. Hēry .vi

When kynge Henry was of age, there was a marpage made betwene hym and ye earle of Armynackes doughter in Gia, to the which ſhuld haue bene geuen manye caſtels and townes in Gian and a greate ſōme of money therto. But ye marpage was broken, not without the ſecrete worpyng of oure prelates and dyſpenſation of our hoſ-

ly

lye father thou mayest be sure. And a mariage was made betwene hym and the kinges doughter of Cecyle, for which England gaue vp the whole dukedom of Gyan and Erledom of Mayne, wherby we lost all Normandye, wherof they were the kaye. And beside ỳ, the cõmunes gaue a.xb. & an half to fetche her in wyth pompe. And then was the good duke of Glocester traytourously murthered, partely because he could iudge false myracles, & partely because of the delyueraũce of these two contreys. For he being a lyue, they durst not do it.

And when kyng Edward had put doune kyng Henrye, a mariage was made and cõcluded betwene hym & the kynge of spaine this quenes mother ỳ nowe is. But yer the Ambassadours were come home, oure Prelates had bewitched kynge Edwarde by theyr apostle Fryer bongay, and maried him vnto a wyddowe that was a knyghts wyfe, lest yf spayne and England had bene ioyned together, kynge Edward shuld haue recouured fraunce agayn. But what followed after ỳ breakig of ỳ mariage, betwene kynge Edward & the earle of warwick ād what came of his chyldren: ye ād what came on king Ẽry of windsores children

also

also: But what care our prelates what dē
geaunce or mischefe falle on princes or on
theyr royalmes, so theyr kyngdome prospe
re:

In kynge Henryes dayes the. viij. the
cardinall Murton & bysshop Fox of win-
chester, delyuered vnto the kinges grace the
confessions of as many lordes as hys gra-
ce lusted. Who soeuer was mistrusted, if he
shroue hym selfe at the charterhouses, ey-
ther Cōfessions
Grenewich, at sanct Thomas, or where soe-
uer it was, the confessour was comaunded
by the authoritē of the pope to delyuer his
confession wrytē & sworne that it was al.
And cardinal Murton had a lycence of the
pope for fourtyne, to study nycromancye, of
whych he himselfe was one, and other I
haue heard named whyche at thys tyme I
passe ouer with silence. And how the holy
fryers obseruauntes caryed feyned letters
to trye who was true, I passe ouer with si
lence also. Howbeit such temptacions and
fained profers were ynough to moue them
that neuer wold haue thought amysse: yea
and in confession men wyll shryue themsel
ues of thoughtes which they neuer went a
bout in the outwarde deed.

Whē any great mā is put to death how

his cõfessour entreateth him & what penaunce is enioyned him, concernynge what he shall say, when he cometh vnto the place of executiõ. I could gesse at a practise ỹ might make mens eares glowe

And did not the subtil counsell of the sayde two prelates fayne the syege of Bolen to make a pretence to gather in a fiftene, whẽ there was no more warre betwene ỹ king of Fraunce and of Englond, then is betwene a mans head ỹ hath lust to slepe, & his pillow: Which syege yet cost many a mã their lyues, yea & some great men therto, which knew not of that fayning. The kinges grace went ouer with a ten thousãd men to cõquere all Fraunce and spent haply an hũdred thousand pound, of which he saued ỹ fourth part in the dãdyprattes and gathered at home .v. or .vi. hũdred or more. And two other such fayned viages could I haply reherse, which I passe ouer for diuerse causes, where many an Englishe man lost his lyfe. But what care they for mens lyues?

And did not our cardinall with like policy thicke ye to gather ỹ which he thoght wolde not well be payed, except the commens sawe some cause, brig a great multitude

titude of sectes vnto the englisshe pale ether by some bysshopes of Scotlande or by some great man, whom he corrupted with some yerelye pencion: agaynst which the poore northen mē must goo on their owne cost to kepe them out. And generall procession was commaūded at London / thryse in the weke, and thorow out all the lande, whyle the Kynges receauers gathered the taxe of the comen people. Which plage and such like after the threatning of god. Leui. xxvi. & Deute. xxviij. ād. xxix. I am sure wyll cause on all christendome without ceasse, vntyll they ether dekye the name of chryst with the turkes, or if they wylbe called christen, they turne and loke on his doctrine.

Yea and what sayned the cardi allas the great loue to begyle his owne pryestes / to make thē sweare what they were worthy and the better wyllyng to paye, for the comen pryestes be not so obedient vnto theyr ordinaryes, that they wyl pay money except they know why. Now it is not expedyēt that euery rascall / shulde know the secretes of the very true cause, for many cōfyderacyons. And therfore ā other pretence must be made ād an other cause alleaged. And ther for the pryestes were charged by theyr or-

synaryes to appeare before the gentlemen of ꝑ court and tẽpozal officers / & sweare what euery mã was wozth. Now the pyrates had leuer be slayne and dye martyrs after the ẽsample of sainct Thomas of Cantorbury, then to sweare before a laye iudge, foz they thinke it greater synne then to slea their owne fathers, and that then the lybertyes of the church were clean lost, and they no better then the vyle lay peple. And whē they were in ꝑ perplexitie that they must eyther sweare oz runne into the kynges danger & lose theyz goodes (I wold say theyz goodes) then my lozde cardenall sent downe hys gracioule powz ꝑ they shuld sweare vnto theyz ozdinaryes onely. And then the pyrates foz ioye that they were ryd out of ꝑ lave mennes handes, were so glad and ioyous, that they wyste not what thankes to geue my lozde cardinall, and so were obedyent to sweare and to lende, oz els foz all the curses that my lozd Cardinall hath and the Pope to, they wold neither haue swozne ne payde a penny.

¶ The practise of ours tyme.

When

When the kynges grace came fyrste to the ryghte of the crouneand vnto the Gouernaunce of the Royalme yog & vnexpert, Thomas wolsle a man of lust & courage, and bodelie strength to do ād to suffer great thinges, and to endure in al maner of voluptuousnes, expert al & exercysed in ỹ courte of the worlde, as he which had hard, red & lent much policie & had done many thynges him selfe, and had bene of the secrete councell of weyghtye maters, as sotle as symon that betraaed troye, vtterly apoynted to semble and dissemble, to haue one thynge in the harte, and an other in the mouth, beynge therto as eloquēt as sotle & able to persuade what he lusted to thē that were vnexpert: so desyrous and gredye of honoure, that he cared not but for the nexte and most compendious waye therto, whether godlie or vngodlie: this wylye wolf Jsaye, ād tagynge sea and shyrpwracke of all England, though he shewed him selfe pleasāt and calme at the fyrst (as hores do vnto theyr louers) came vnto ỹ kinges grace and wayted vppō him, and was no man so obsequious and seruiceable, and in all gaynes and sportes the fyrst and next at hand

and as a captayne to courage other ād eg-
ge fynder out of newe pastymes to obtayne
fauour with all.

And therto as the secrete communicacion wēt, which by many tokens thou mayst well coniecture and gather to be true, he cal-
ked the kinges natiuite ād birth, whyche is a comō practise amonge prelates, ād allian-
des, wherby he sawe wherunto the kinges grace shuld be enclined all his lyfe, ād what shuld be lyke to chaunce him at all times. And as I hard it spoken of diuerse, he made by crafte of nicromancye, grauen Imagery to beare vppon him, wherwith he bewitched the kinges mynde, ād made the kinge to dote vpon him more then euer he did on any lady or gentilwoman, so that nowe the kinges grace followed him, as he before folowed the king. And then whatsoeuer he sayde, that was wysdome, what he praysed, that was honourable only. Moreouer in the meantime he spied out ye natures and dispo-
sicyons of the kinges playefelowes, and of all that were greate, ād whō he sawe meete for his purposse, him he flattered, & him he made faythfull wyth great promyses, & to hym he sware, & of hym he toke an oth a gayne that the one shulde helpe ye other for

wyth

Bysshopes talke kings natiuities.

wythout a secret oth, he admytted no man vnto any parte of hys pryuities.

And euer as he grewe in promocios & dignitie, so gathered he vnto him of ỳ most subtle wytted, & of thẽ that were dronke in the desyre of honour most lyke vnto hi self. And after they were sworne he promoted thẽ, and wyth great pmyses, made them in falshed faythfull: & of them euer presented vnto the kynges grace, & put thẽ into his seruyce, saying; thys is a man mete for youre grace. And by these spyes (if oughte weare done or spokẽ in the court, against ỳ cardinall) of ỳ he had woorde wythin an houre or two. And thẽ came the cardinall to court with all hys magike, to persuade ỳ contrary. If any in the court had spokẽ against ỳ Cardinall, ād the same not great in the kinges fauour, the Cardinall bad hym walke a villayne, and thrust hym out of the courte headlong. If he were in conceyte wyth the kynges grace, thẽ he flattered, & persuaded and corrupt sõme wỹ gyftes, and sente some Imbassadours, and some he made Captaines at Calais, Hãmes, Gynes, Iernsey & Gersey, or sent them to Irlande & into the north, and so occupyed them tyll the kynge had forgotte them and other were in their

The kinge is betrayed

towmes/or tyll he had spyed what they entended.

The quene betrayed

And in lyke maner played he with the ladyes and gentyll women. Whosoeuer of them was great, with her, was he familiar and to her gaue he giftes, Yea: and where Laynt Thomas of cãterbucie was wont to com after, Thomas Cardinall wẽt oft before/preuentynge hys prince and peruerted the order of the holie man. Yf any were subtyll witted and mete for his purpose, hir made he sworn to betray ỳ quene likewise and to tell hym what she sayde or dyd. I know one that departed the court for none other Cause then that she wolde no longer betraye her mastresse.

And after ỳ same example he furnished ỳ court with chapelains of his owne sworne disciples & childrẽ of hys owne bryngyng vp, to be alwaie present ãd to dyspute of vanitys and to water what soeuer the Cardinall had planted. Yf among those cosmocãtis any yet begã to be to much i fauour wyth the Kynge, and to be som what bulye in the Court, and to drawe any other waye then as my lord Cardinall had appoynted/ that the Prowe shulde goo, anonne he was sent to Italye or to SPAYNE: or some qua?

quarel was picked against him and so was thrust out of the court, as stokesly was.

He promoted the byshop of Lyncolne that now is, his most faythful frende & old companyon, and made hym confessour: to whom, of what soeuer ỹ kings grace shrue him self, think ye not that he spake so lou de that the Cardinall herde it: and not vn ryght: for as Gods creatures ought to o beye God and serue his honoure, so ought the popes creatures to obeye the pope & serue hys magestie;

the bilshop of Lincoln

Finally Thomas wolfle became what he wolde, euen porter of heauen, so that no man coulde entre into promocion, but thos sow him.

¶ The cause of all that we haue suffred thys twentye yeares.

About the beginning of the kynges grace that now is, fraũce was mighti er, so ỹ I suppose it was not mygh tier thys fyue hundred yeares. Kynge Le wes of fraunce had wonne Naples, and had taken Bonony from saint Peters se. Wherfore Pope July was wroth ād cast

king lewes

pope July

towmes/or tyll he had spyed what they entended.

The quene is betraied

And in lyke maner played he with the ladyes and gentyll women. Whosoeuer of them was great, with her, was he familiar and to her gaue he giftes, Yea: and where saynt Thomas of cauterburie was wont to com after, Thomas Cardinall wēt oft before/preuentynge hys prince and peruerted the order of the holie man. Yf any were subtyll witted and mete for his purpose, hir made he sworn to betray ꝑ quene likewise and to tell hym what she sayde or dyd. I know one that departed the court for none other Cause then that she wolde no longer betraye her mastresse.

And after ꝑ same example he furnished ꝑ court with chapelains of his owne sworne disciples & childrē of hys owne bryngīg vp, to be alwaie present ād to dyspute of varnitves and to water what soeuer the Cardinall had planted. Yf among those coromoraūts any yet begā to be to much i fauour wyth the kynge, and to be somwhat bulye in the Court, and to drawe any other waye then as my lord Cardinall had appoynted/that the Plowe shulde goo, anonne he was sent to Italye or to SPAIME: or some

qua?

quarel was picked against him and so was thrust out of the court, as stokesly was.

He promoted the bysshop of Lyncolne that now is, his most faythful frende & old companyon, and made hym confessour: to whom, of what soeuer ꝑ kyngꝛs grace shꝛoue him sent, thynk ye not that he spake so loude that the Cardinall herde it: and not vnryght: for as Gods creaturꝛs ought to obeye God and serue his honoure, so ought the popꝛs creaturꝛs to obeye the pope & serue hys magestie; the bilshop of Lincoln

Finally Thomas wolfle became what he wolde, euen porter of heauen, so that no man coulde entre into promocion, but thoꝛgow him.

¶ The cause of all that we haue suffred thys twentye yeares.

ABoute the beginning of the kynges grace that now is, fraũce was mighty, so ꝑ I suppose it was not mygh tier thys fyue hundꝛed yeares. Kynge Lewes of Fraunce had wonne Naplꝛs, and had taken Bonony from saint Peters se. Wherfoꝛe Pope July was wroth ād cast king lewes pope July

how to bring the frenchmen doune, yet soberly lest whyle he brought hym lower, he shulde geue an occasyon to lyft vp the Emperour hyer. Our first viage into Spayne was to brig ꝑ frenchmen lower. For our meyney were set in the forefronte and borders of spayne towarde Galkayne: partly to kepe those parties, and partly to feare ꝑ Galcaynes, & to kepe them at home whyle in the meane tyme the Spaniardes wan Nauerne. When Nauerne was wonne our men came to howle as manye as dyed not there, ād brought all there money with them home agayn/saue that they spend there. How beit for all the losse of Nauerne & frenchmen were yet able ynough to match Spayne, the Venecians ād the Pope with all the Zwytzers that he coulde make: so ꝑ there was yet no remedye but we must set on ꝑ frēchmē also, if they shuld be brought out of Italy.

Then pope Iuly wrote vnto hys deare sonne Thomas wolfe that he wold be as good/as louynge and as helpynge to holye church/as any Thomas euer was/seyng he was as able. Then the newe Thomas as glorious as the old/toke the mater in hā ds and perswaded the kinges grace. And

The newe Thomas.

then

then the kinges grace toke a dyspensatyon
for hys othe made vppon the apoyntment
of peace betwene hym and the frenche kyng
and promysed to helpe the holy seate where
in Pope Peter neuer sate. But the Empe-
rour Maximilian myght in no wyse stand
still lest the frenchmen shuld money hym, &
get a yde of hym / seynge the Almaynes re-
fuse not money whēce soeuer it be proffered Maximili
then quod Thomas wolfle, Oh and lyke
youre grace / what an honoure shulde it be
vnto youre grace if the emperdur were you
re sodyare? So greate honoure neuer chau-
nced any kyng cristened. It shulde be spo
ken of while the worlde stode. The glory &
honour shall hyde and darken the coste that
it shall neuer be seyn, though it shulde coste
halfe youre realme. Dixit & factum est, it
was euen so. And thē a parliament: and
then paye: and then vpon the frenche dog-
ges, with cleane remission of all hys sinnes, Remision
that slew one of them, or if he be slayne for of synnes.
the pardons, haue no strēght to saue in thys
life, but in the lyfe to come only) thē to hea-
uen straught wythout felynge of ỹ paynes
of purgatorye.

Then cam oure kyng with all hys mi-
ght, by se and by lande, and the Emperour
wyth

wyth a strong army and the Spanyardes and the pope & the Venecyans all atonce a gainst king Lewes of fraunce. As sone as the pope had that he desyred in Italy, then peace immediatlye. And frenchmen were chrysten men/ and pytie, yea and great synne also were it to sheade their bloud/ and ye frenchkinge was the most chrysten kyng a gayne. And thus was peace concluded and oure Inglyshmen or rather shepe came home agaynst winter and lefte theyr fleces behynde them. Wherfore no smal number of them, whyle they sought them better rayment at home, were hanged for theyr labour.

¶ Why the kinges syster was turned vnto fraunce.

When this peace was made, oure holye Cardynalles and Bysshoppes (as their olde Gyle is to calke and caste. xl. L. yea an hundred yeare before) what is lyke to chaunce vnto theyr kingdome) considered how the Emperour ye now is, was moost like to be chosen Emperour after hys graundfather Maximilian/ for

Marye

Maximilian had already obteyned of dy-
uerse of the ELECTOURS that it
shulde so be.

They cõsidered also howe mightye he
shuld be: first, kyng of Spayn w all that
perteyneth therto, w was wont to be v. vi
or. vij. kyngdõs: then Duke of Burgoyne
Earle of Flaũders, of Hollande, Zeiande
and Brabande, wyth all that parteme ther-
to: then Emperour, ad hys brother Duke
of Austrych, and hys sister quene of Hun-
grye. Wherfor thought our prelates, if we
take not hede betymes, oure kyngdome is
lyke to be troubled & we to be brought un
der the fete. For thys mã shalbe so myghty
that he shall w power take out of ỹ french
kynges handes, out of the hãdes of the Ve
netians, and frõ the Pope also, what soe-
uer partreyneth vnto the empyre, ad what
soeuer belongeth vnto hys other kyngdõs
and dominions therto. And then he wyll
come to Rome and be crouned there, and so
shall he ouerlooke our holye father and see
what he doth. And then shall the olde here
tykes ryse vp agayne & say that the Pope
is Antichryste, and stycke vp agayne, and
kyng to lyght that we haue hyd & brought
a slepe with muche cost, payne and bloude-
shedyng

hedyng more then thys hundred yere long ge. Conſidred alſo that hys aunte ye quene of England, and hys wyfe the king of Cas ſtãds ſiſter, conſydred ꝑ old amitie betweene ꝑ houſe of burgoin, & ꝑ old kinges of Engld ſo ꝑ they coulde neuer do ought i fraũce wt out theyr helpe: & laſt of all cõſidered ꝑ rou ſe of marchaſſidiſe ꝑ iglãd hath i thoſe par ties, & alſo ꝑ naturall hart ꝑ engliſhmẽ bear to frẽchmẽ. Wherfore if we ſhall vſe our old practyſe, and ſet the french king agaynſt hym: Then he ſhall lyghtelye obtayne the fauour of the king of Jngland by the mea nes of hys Aunte and hys wyfe, and ayde wyth men and money. Wherfore we muſt take hede betimes and breake thys amytie Whych thinge we maye by thys oure olde craft, eeaſely bringe to paſſe. Let vs take a diſpenſation & breake thys maryage, and turne the kinges ſiſter vnto ꝑ French king Practyſe. Yf the frenche kynge, gette a male of her. then we ſhall lyghtly make our kynge ꝓ, tectoure of fraunce, and ſo ſhall Jnglande and Fraunce be coupled together, and as for the quene of Jnglande, we ſhall tryme me her well ynough, and occuppe the kynge with ſtraunge loue, and kepe her that ſhe ſhall beare no rule. And as the godde ſhad

ſpo=

spoken so it came to passe. Our kayze yonge doughter, was sent vnto the old pocky king of fraunce, the yeare before our moztall ẽne mye and a mysereaunt, worse then a Turke, and disobedient vnto oure holy Father, and no moze obedient yet then he was cõpelled to be against his wyll.

The cause of the iourney to Calyce.

IN shorte space thereafter Thomas wolfle, now Cardinall and Legate a latere and greatlye desyrous to be Pope also, thought it exceading expedient, for his many secrete purposes to bring our kyng and the kyng of fraunce that now is together: both to make a perpetual peace and amitie betwene them, and that (whyle the two kynges and their lordes dalyed together) the greate cardinailes and Bishoppes of both parties, might betraye them both, and the Emperour and all Chrystẽ kinges therto.

Then he made a iourney of gentelmen arayed all together in sylk, so much as their very showes and lynynge of theyr boutes, much more lyke their mothers then mẽ of warre: yea I am sure y many of theyr mothers

there wolde haue bene asshamed of so nyce and wanton araye: how beit they went not so make warre but peace for euer and a daye longer. But to speake of the Pompous apparell of my lorde hym selfe and of hys chaplaynes, it passeth the .xij. apostles. I dare swere that if Peter and Paule hadde sene them sodenly ād at a blush / they wold haue bene harder in beleue that they or any such shuld be theyr successours / then Thomas didimus was to beleue ỳ Chryst was rysen agayne from death.

When all was concluded betwene the kyng of Fraunce and ours, that Thomas wolsse had deuised / and when the prelates of both parties had cast theyr peny worthes agaynst all chaunces and deuysed remedyes for all mischeues. Then the ryght reuerend father in God Thomas cardinall ād Legate, wolde go se the young Emperoure newlye chosen vnto the roume, and haue a certayne secrete communicacion wyth some of his prelates also. And gatte him to bruges in Flaunders, where he was receaued with great solempnitie as belongeth vnto so mighty a pyllar of Christes church, and was saluted at the entering into the toune of a merye felow which sayd, salue rex re-

Prelates

gis

gis tui atque regni sui. Hayle both kyng of the king and also of his realme. And though there were neuer so great stryfe betwene the Emperoure and the French kynge, yet my lorde Cardynall vsed hym fauour of them both, and fynally brought the Emperour to Calays, vnto the kinges grace, where was great tryumphe, and great loue & amytie shewed on both parties in so much that certayne men maruelynge at it, asked the olde bisshope of Veram. How it might be that we were so great with the Emperour so shortlye vppon so stronge and euerlastinge a peace made betwene vs and the frenchmen, the Emperour and the kyng of Fraunce being so mortall enemyes. My lorde answered that it might be wel inough if he wist al. But there was a certayn secret sayd he, whereof all men knew not. Yea verely, they haue had secretes this .viij. hundred yeares, which, though all the laye mē haue felt thē, yet fewe haue spyed them, saue a few Judases, whiche for lucre haue bene cōfederate wyth them, to betray their owne kinges and all other.

salutacion

A certein secret.

Then were we indifferent & stode still. And the Emperoure and the French kyng wrastled together. And Ferdinandus the

empe

Milane. Turnay. Emperours brother wanne Mylane of the frenchmen and the Emperour turnay out greate conquiste whiche yet after so greate coste in Buylynge a Castell was delyuered vp agayne vnto the frenchmen in ernest of hope of a mariage betwene the dolphyne & our princesse.

How the Emperour came thorow England.



After that the Emperour was come vnto Spayne and had quyeted England where he was receyued wyth great honour & feestes as pertayneth to lour and ampte. The kynge gaue lent hym money and promysed hym more. And the Emperour shulde tarye certayne yeares & mary our princesse: Saue that the card mallintended that thou mayest be sure, for it was not profytable for theyr kingdom, but his mind was to dallye wyth the Emperour and to kepe him without a wyfe that (in so much as he was yong and lusty) he might haue bene noselled and entangled wyth hores (which is the nurture Nurterig. rig of kinges) and made to effeminate and of kynges,

that he shuld neuer haue bene able to lift vp his harte to any goodnesse or vertue: that cardinalles and bysshopes myght haue administred his dommions in the meanetime vnto our holy fathers profyte.

The king of fraunce hearing the fauour that was shewed vnto the Emperour, sent immediatlye a diffiaunce vnto oure kyng, not wout our cardinalles & bysshops counsell, thou mayst well wyt.

For frenchmen are not so folish to haue done it so vnadui sedlye and so rashlye, seyngs they had to many in their toppes al ready. Then oure king spake manye greate wordes that he wold dryue the frenchkyng out of his realme, or els the frenchkyng shulde dryue him out of his: But had he added as the legate Pandulph taught kinge Jhon with the popes lycence, his wordes had sounded much better. For there can no vowe stande in effect, except the holy father confirme it.

We sent out our sodiars, two sommers against the frenchmē, vnto whose chefe captaynes the Cardinall had appoynted, how farre they shuld go, ād what they shuld do. And therfore the frenchkyng was nothing afrayd, but brought all hys power a-

gaynst the Emperour in other places. And so was the Emperour euer betrayed. And thus the cardinall was ỳ emperours frend openly, and the frenchkinges secretlie, for at the metyng wyth the frenchkinge beside Calys, he vtterly betrayed the Emperour: yet for no loue that he had to Fraunce, but to helpe the Pope, yea & to haue bene Pope happely: and to saue theyr kyngdome. Whych treason, though all the world smelled it, yet it brake not out openlie to the eye tyll the syge of Paupe. And the Cardynall lent the emperoure muche monye openlye: and gaue the Frenchkyng more secretelye. He played with both handes to serue their secret, that all mẽ know not, as the bisshop of Beram sayed. But what soeuer the frenchmen did, they had euer the worse, notwithstondyng the secrete workyng of our holy prelates on their syde.

Paliye. Fynallye vnto the syge of Paupe came the Frenchkyng personallye with .xx. thousand men of warre, of whych .xij. thousand were horsemen, and wyth money ynough And the Emperours host was vnder .xx. thousand, of whych were but .iij. thousand horsemen, & no money at all. For he trusted vnto the Pope for ayde of men, and vnto

sure Cardynall for money. But the Pope kepte backe hys men tyll that the frenchmē had geuen them a felde, and our Cardinall kepte backe hys money for the same purpose. And thus was the selye Emperoure betrayed, as all hys predecessours haue bene this .viii. hūdred yeres. How be it there be that saie, how that the Emperours sodiars Pace. sothretened Pace, the kynges graces embassadoure, that he was fayne to make chesaunce wyth marchauntes for money in the kinges name, to paye the soldyars with all. Wherfore the cardinall toke from hym all his promocions, and played tormētours wyth him whē he came home, because that he presumed to do one Jote more thē was in his commissiō But how so euer it was, ỹ emperours mē, in tarieng for helpe had spent out all their vitayles. Wherupō Bur Burl. bon the chefe captayne of the Emperoure sayd vnto his vnder captaynes: ye se, helpe cometh not, and that our vitales are spent. Wherfore there is no remedy but to fight though we be vnequally matched. If we wynne, we shall fynd meate ynough: if we loose, we shall loose no more then we must lose with hūgre, thogh we fyght not. And so they cōcluded to set upō ỹ Frenchmē by

night. The king of fraunce and his lordes purposing that the mone wolde soner haue fallen out of the skye, then that the Emperours host durst haue fought with them were somwhat negligent, and wēt the same night a mummynge that Burbon sett vpon them. The Emperours host therfore with their sodayn comyng vpon thē, amased the frenchmen, and draue them vpon heapes to gether one on an other, so ỳ they neuer coulde com in aray agayne, and toke the king and diuerse of his lordes & slew many and wanne the felde. And there came out all the Cardinals prevye treason for in the frenchkinges tent (lay men) were letters founde, and beside that in the frenchkynges treasure, and in all the host among the souldiers were englysh shippes found innumerable whiche had come sayling a thousande myles by land. But what wonder, shippes be made to sayle ouer the sea, and winges to fleinto farre contrees & to mounte to ỳ toppe of hye hylles.

When the frenchkyng was taken, we sang Te deum. But for all that singynge we made peace with frenchmen. And the Pope, the Venecians, fraunce and England were knyt to gether, lest the Empe-

Te deum

rours

yours army shuld do any hurte in fraunce Wherby ye may cõiecture of what mind ꝑ pope & ꝑ cardinal were toward ꝑ emperour, and wt what hart our spiritualty wt theyr inuisible secretes, sang Te deū. And frō ꝑ time hitherto ꝑ emperour ād our cardinall haue bene twayne.

After that, when the king of fraunce was delyuered home agayne, and hys sonnes left in pledge, many wayes were sought to bryng home the sonnes also: But in vayne, except ꝑ frenchking wold make good & which he had promysed the Emperour. For the bringing home of those Chylderne no Man more busyed his wittes, then the Cardinall. He wold in any wyse the emperour shuld haue sẽt thẽ home, & it had bene but for our kynges pleasure, for the great kindenesse that he shewed hym i times past. He wold haue maryed the kinges doughter our princesse vnto the Dolphine agayne, or as the voyce went among many, vnto the seconde Brother, and he shulde haue bene prince in Englonde and king in tyme to come, so that he sought alwayes to pluck vs from the Emperour and to ioyne vs vnto Fraunce, to make fraunce stronge ynough to matche the Emperour, and to ke

ye him downe, that the pope myght trym
the marte ne a GOD alone, and do what pleasu
shuld haue him, without countrollynge of anyeouer
bene at Ca seer. And for the same purpose, he leftenes
lice. thing vnprouided to bringe the marte frō
Andwerpe to Calys.

This be sufficient at this tyme, though
I coulde saye more, and though other haue
deserued that I more sayd: ye and I coulde
more depely haue entred into the practise of
our cardinall, but I spare for diuerse consy
deracions, and namely for hys sake, whiche
neuer spared me, nor any faythfull frende
of his owne, nor anye that tolde hym truth,
nor spareth to persecute the bloud of Christ
in as cleare lyght as euer was, and vnder as
subtyll colour of ypocrysy as euer was any
persecution synse the creation of the worlde.
Neyther haue I sayde for hate of any per
son or parsons (God I take to recorde) but
of theyr wickednesse only, and to calle them
to repentaunce, knowledginge that I am a
synner also, & that a greuous. Now but, it
is a deuelysh thyng and a mercylesse to de
fend wickednes against the open truth, and
not to haue power to repent. And therfore
I doubt not, if men wyll not be warned he
reby

reby, but that God wyll vtter more practise by whome he wyll, & not cease, vntyll he haue broken the bande of the wylye hypocrytes, which persecute so subtyliy.

And fynally, let them remembre that I. to procure all occasyons and all carnall beastes that seke fleshly lybertie, sent forth the true obedience of a Chrystē man vnto yet they condempned, but after they had condempned the newe testament, as ryght was, whence the obediēce had hys auctoryte. Now thē if whē the lyght is come abroad in vnto theyr wickednesse can not be hyd, they fynde no such obedience in the people vnto theyr old tyranny, whose faute is it? This is a sure conclusyon: none obedience is not of loue can longe endure: and in your dedes can no man see any cause of loue: and the knowledge of Chryst, for whose sake onely a mā would loue you, though ye were neuer so cruell, yea persecute. Now then if any disobedience ryse, are ye not the cause therof youre selues?

Saye not but that ye be warned.

BRITISH
18 APR 1905
MUSEUM

Hys Reuerend me
singular good lorde the
Abbot of Bermondsey
pere iiij li

A Double Catichiſme,

one more large, following the order of the common authorized Catechiſme, *and an expoſition thereof; now this ſecond time publiſhed: the other ſhorter: for the weaker ſort: both ſet forth for the beneſit of Chriſtian friends and wel-willers.*

By *Richard Bernard*, Maſter of Arts, and Preacher of Gods word at *Worſop* in *Notting-hamſhire*.

1. Tim. 4. 1. 2.

I charge thee before God, and before the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead, at his appearing, and in his kingdome, preach the word, be inſtant in ſeaſon, and out of ſeaſon.

1. Pet. 2. 2.

As new-borne babes deſire that ſincere milke of the word, that ye may grow thereby.

CAMBRIDGE.
Printed by Iohn Legate. 1609.


BRITISH MUSEUM

To the right Worshipfull

the towardly young Gentleman, and of great good hopes, *M. William Cauendish sonne and heire to the right Honorable* William, *Lord* Cauendish, *increase of all true honour and happines is most hartily wished.*

RIGHT Worshipfull, it is written of one, a kings sonne, that he asked 3. things at Gods hands, outward prosperitie, inward comforts, and such glorie as shold be neither false nor famed. What more to be happy? The first of these you haue by birth, and your parents wealth & honour: the second, *Salomon* tels you, how you may haue, by the getting & keeping a *good conscience*, which is a continuall feast: and the third is purchased for you by Christ, if you by faith can take hold of him, by whome (which is the true and greatest glorie) we are made the sonnes of

God, and coheires with him of the Paradise of God, and the vnspeakable ioyes thereof. All these three must concurre to make a man blessed: no happinesse in the first without the second, no soundnesse in the second to abide without the third. Loose Christ, a dew conscience comforts and outward goods and honour, without inward health of grace, is an estate carnally of estimation, but indeed hopelesse of the *Saints* blessed condition. Great wealth & noble birth without the soules spirituall breath, is as a ship vnder full saile in a tempestuous sea without steere or Pylote: a case most dangerous: more like it is there should be shipwracke, then that it should come in safe to the hauen. Your ship is not yet as the sea, you are but launching out, hitherto you haue lyen in harbour: ballance your soule with sound knowledge, and holy affections before you aduenture: take with you your prouision, and be sure you season your flesh with the salt of Gods word, lest it corrupt at sea, and you want necessaries, and be forced to goe a shoare before you come vnto your determined place.

Salomon telleth vs, that the young man which cheareth his heart vp in the dayes

of

of his youth, to walke in the euill waies thereof, and in the sight of his eyes, must know, that for these things *God will bring him to iudgement*: and therefore he aduiseth him to remember his Creator in the dayes of his strength, before the time come, when he shall confesse, that sinne hath as much left him, as he it. *Surely, Sir*, if you betimes, as I hope you doe, remember the Lord, and seeke him, as *Dauid* said to the child *Salomon*, he will be found of you: which he of his mercie graunt: but if you forsake him, he will forsake you: which God of his goodnesse forbid. The aduancement of *Ioseph* amongst *Pharaohs* Princes, and *Daniels* honour aboue the great Lords of Babylon, may shew you the truth of the one: and that yong mans miserable end, beautifull *Absolon*, and *Dauids* deare sonne, may ratifie the certainty of the other. Gods fauour is the fountaine of blisse, and in those onely he delighteth that feare him.

The good tokens of your good affectiō towards me, and towards the preachers of Gods word, the loue you do shew to further the passage of the Gospell, both in word and liberall deeds, hath mooued me to offer this my labour vnto you: both

to testifie my thankfulnesse, and to manifest vnto the world our good hopes of you, which I desire that you may daily occasion by holy fruites of obedience to be iustified of many, to Gods glorie and your owne welfare.

The Lord Almightie protect you and that honorable house whereof you are, and enlarge the name thereof, as with earthly renowne, so euer much more with spirituall blessings, that it wishing well to the Israell of God, peace and mercie may be vpon it: and the louing countenance of God now shine vpon all therein, that heartily desire the welfare of Sion, and the peace of Ierusalem for euer. *Amen. Worsop*, the 28. of *November*.

Your Worships euery way readie in
all things in Christ Iesus,

Richard Bernard.

The

The Catechisme.

Q. HOw many things are needfull for you to vnderstand, that you may know both God and your selfe?

A. These 6. things: I. rightly to conceiue of God what he is, by his word and workes: II. to vnderstand the creation: III. mans misery by the fall: IV. our redemption: V. our sanctification: VI. the certainetie of our glorification.

Of God.

Q. Who made you?

A. God. Esa. 42. 5. Gen. 26. 27.

Q. What a one is God?

A. God is a spirit, Ioh. 4. 24. Holy. Exod. 15. 11. Iust. Exod. 34. 6. and Mercifull. Exod. 34. 7.

Q. How many Gods are there?

A. But onely one God, Deut. 6. 4. yet three persons, Mat. 3. 16. 17. Ioh. 5. 7.

Q. Which are these three persons?

A. The Father begetting, the Sonne begotten, and the Holy Ghost proceeding, 2. Cor. 13. 13. Mat. 28. 19. and these three are God. Ioh. 1. 1. 1. Ioh. 5. 7. Act. 5. 3. 4.

Q. Which of these three became man?

A. The second Person, Iesus Christ, both God and man, Esa. 9. 6. Heb. 2. 17.

Of

Of our Creation.

Q. Of what did God make man?

A. His bodie was of dust, the moulde of Adams ribbe, Gen. 2.7.

Q. What a one did God make him?

A. Both good, Gen. 2.31. holy and righteous. Gen. 1.26. Eph. 4.28. Col. 3.9.

Q. What was then mans estate and happinesse?

A. It was the state of innocencie, without sinne or miserie, and to God [illegible] Gen. 1.27. 31. & 2.25. & 1.28.

Of mans fall and miserie.

Q. Are you now such a one by birth, as you was by creation?

A. Alas no: I am by nature full of sinne, Psal. 51.5. Iob. 25.4, 5, 6. Rom. 3. from vers. 9. to the end. and so most miserable, Iob. 14.1, 2. Rom. 5.12. Eph. 2.3. Rom. 3.23. & 2.8, 9. And to God detestable, Psal. 11.5. Gal. 3.10. Matth. 7.23.

Q. What is sinne?

A. The breaking of Gods commandements, by thought, word, or deede.

Q. How many commandements are there?

A. Tenne, Deut. 10.4. diuided into two Tables. Deut. 4.13.

Q. Which be the commandements?

A. I am the Lord thy God, &c. Exo. 20. Deut. 5. 6.

Q. Doe these ten commandements forbid precisely what is there set downe in the [illegible]

A. No: they command or forbid [illegible] kinds contained vnder the same thing [illegible]

and

and all the causes, with occasions thereunto, 1. Ioh. 3. 15. Matth. 5. 28, 32.

Q. Are they a prayer?

A. No, nor so to be vsed: they are a rule for me to liue after, and doe teach me my duty to God, and my neighbour. Deut. 6. & 31. 12. Psal. 119, 105. Eccles. 12. 13. Matth. 22. 37. 39.

Q. What is your duty towards God?

A. My dutie towardes God, is to beleeue in him, to feare him, and to loue him, &c. 2. Chron. 20, 20 Eccles. 12. 13. Matth. 22. 37.

Q What is your dutie towards your neighbour?

A. It is to loue my neighbour as my selfe, &c. Matth. 22. 39. Rom. 13. 9.

Q. Can ye keepe the commaundements, and not offend God nor your neighbour?

A. No: I breake them euery day, in thought, word, and deed, hating both God and my neighbour by nature, Psal. 14. 1, 2, 3. Rom. 8. 7. & 1. 30. 1. Cor. 3. 5. Tit. 3. 3.

Q. What is then now your state, and what deserue you by thus offending God?

A. I am in the state of corruption, and doe deserue Gods curse, which is eternall destruction of bodie and soule, Deut. 27. 26. Matth. 25. 41. 46. Gal. 3. 10.

Of mans redemption.

Q. What are you in this case to doe?

A. To cry vnto God for mercie, and seeke for deliuerance. Luk. 15. 17. Psal. 51. 1. 2. &c.

Q. Are you of your selfe able, or is there any good in you to moue God, to set you free?

A. No indeede, Rom. 3. 10. & 7. 18. Luk. 17. 10. 2. Cor. 4. 4. Eph. 2. 8, 9.

Q. Then

Q. Then who doth redeeme you?

A. Onely Iesus Christ, Rom. 4.7. 25. 2. Cor. Rom. 5.19. Gal. 2.20. & 3.13.

Q. What is Iesus Christ?

A. He is the eternall Sonne of God, Mat. 17. 5. Heb. 1. 2. a King to gouerne vs, Isa. 9. 6. Mat. 28.18. a priest to offer for vs, Psa. 110. 4. And a Prophet to teach vs, Deut. 18. 18. Esa. 61. 1. Mat. 17. 5.

Q. What beleeue you concerning him in the Articles of the Creed?

A. I doe beleeue, that he was conceiued by the holy Ghost, &c.

Q. What is this to you?

A. I doe perswade my selfe hereby, that his purity is for my corruption, his obedience for my transgression, his death for my debt, and his ascension for my eternall saluation, &c. Rom. 5. 20. Phil. 3. 20.

Q. But as God made all, will Iesus Christ saue all?

A. No verily, many shall be damned, few shall be saued, Mat. 7. 13. 14. onely the elect, which by the hand of Christ by a liuely faith. Ioh. 3. 16. 36. Mar. 16. 16.

Q. What is this liuely faith?

A. It is a true perswasion of my hart, grounded vpon Gods promises, Eph. 3. 17. Rom. 4. 21. that Iesus Christ is giuen to me, Ioh. 3. 16. and the merits of his death and passion, are as truly mine, as if I my selfe had wrought them, 2. Cor. 5. 21. Rom. 8. 1.

Q. How come you by this faith?

A. From my effectuall calling by the word preached, and the worke of Gods spirit, Act. 2. 38. 48. Rom. 10. 14. 15. Eph. 1. 13.

Q. Where is set down the sum of your beleefe?

A. In

A. In my Creed, I beleeue in God the Father Almightie, &c.

Q. Are these a prayer, or so to be vsed?

A. No; it teacheth me what to beleeue concerning God and his Church.

Q. What good hath Gods Church, the true beleeuers aboue the rest of mankind?

A. They are in the state of grace, they haue communion with Christ, and one with another, the forgiuenesse of sinnes, the glorious resurrection of the bodie, and life euerlasting.

Of sanctification.

Q. How may it appeare, that you haue this faith, and also these benefits?

A. By my sanctification.

Q. Who doth sanctifie you?

A. The holy Ghost, Rom. 15. 16.

Q. What is sanctification?

A. It is a making new of the whole man, whereby he daily dieth to sinne, and increaseth in holinesse and righteousnesse, Eph. 4. 23. 24. Gal. 5. 24. 1. Thess. 4. 1.

Q. What grace proceedes from this sanctification?

A. True repentance, leauing that which is ill with hatred, and performing new obedience with gladnesse of heart continually, Ier. 31. 19. Act. 26. 20. Psa. 119. 10. 113. 115. 136. 14 34. 35. 44.

Q. What estate now stand you in, being sanctified and penitent?

A. I am in the blessed estate of grace, wherein if I continue, I shall inherite eternall life, Tit. 3. 4. 5. 6. 7. Rom. 11. 22. Matth. 10. 22. 2. 2. Tim. 4. 8.

Q. Why

Q. Why hath God thus made, redeemed, sanctified, and hitherto preserued you?

A. To serue him truely all the daies of my life, Eph. 2. 10. Tit. 2. 11. 12. Luk. 1. 74, 75.

Q. How must God be serued?

A. Onely after his will reuealed in his written word, Deut. 30. 8, 10. and 4. 2. 2. Cor. 4. 6.

Of our strengthening in the state of grace, for the certainty of our glorification.

Q. Is it needefull for such as are elected, and once called, iustified, and sanctified, that they should continue still in vsing meanes to saluation?

A. Yea truely: else they will fall away, Prou. 29. 18. 2. Chron. 15. 2. Heb. 3. 12. 13.

Q. What things must you continue in to assure your selfe of saluation, and to grow strong in the way of life?

A In the knowledge of Gods word, Psal. 1. 2. Act. 2. 42. 2. Pet. 1. 19 Ioh. 10. 27. 28. in faith, Ioh. 3. 36. in loue to the godly, Ioh. 13. 35. 1. Joh. 3. 14. in obedience, Ezech. 36. 26. Psal. 15. 5. Ier. 32. 39. 40. in patient suffering for Christ. Ro. 8. 17. Iam. 1. 12. in a longing after Christs comming, 2. Tim. 4. 8. in sincerity without hypocrisie, which will appeare by my appealing to God in these things, Ioh 21. 15.

Of the Sacraments.

Q. Hath God giuen any helpes, and commaunded further any other meanes besides the word, for the strengthening of vs herein?

A. Yes, these two Sacraments, and Prayer.

Q. What

Q. What is a sacrament?

A. An outward signe and seale of inuisible graces.

Q. How doe the Sacraments strengthen you?

A. By a reuerent vsing and meditating of them rightly vnderstood, as signes representing Christ and his benefits, and sure seales of his couenant with vs, Gen. 9. 9. to 18. and 17. 9. 10.

How many Sacraments are there?

A. Only two: Baptisme, & the Lords Supper, 1. Cor. 10. 1, 2, 3, 4. Mat. 28. 19. & 26. 27, 29. 1. Cor. 11. 23. 24. 25.

Q. What is the signe, and the thing signified in Baptisme?

A. The signe is water, and the grace is the blood of Christ, by which I am washed from my sinnes, Act. 2. 38. & 22. 16.

Q. What are the signes and things signified in the Lords Supper?

A. The signes, are the bread and wine: the things signified, are the bodie and blood of Christ, 1. Cor. 11. 23. 24. 25.

Q. Why come you to receiue?

A. To strengthen my faith, and to keepe in remembrance Christ his death, til his comming againe. Rom. 4. 11. 1. Cor. 11. 26.

Q. What ought you to doe before you come?

A. Prepare my selfe by examination, 1. Cor. 11. 28.

Q. What ought you to come with, to the Sacrament?

A. With foure things: 1. knowledge both of my miserie, Gods mercie, and the doctrine of the Sacrament. 2. with faith in Iesus Christ, Heb. 11. 6. 3. with repentance for all my

sinnes,

sinnes, Esa.1.10.11.14.15.16.4. with hartie loue vnto my neighbour, Mat.5.23.

Q. What if you come vnprepared without these?

A. I come vnworthy, I am guiltie of the bodie and blood of Christ, 1. Cor.11.27. I eate & drinke my owne damnation, vers.29. God punish me, vers.30. and the diuell may enter into me, as he did into Iudas, & bring me to destruction of bodie and soule, Ioh.13.27.

Of Prayer.

Q. What is Prayer?

A. It is a right, heartie, and faithfull request made vnto God, in the name of Iesus Christ, 1. Ioh.5.14. Rom.8.26. Iam.1.6. Ioh.14.14. & 15.16. Mat. 3.17.

Q. Can or doth euery one pray, that vseth words and vseth a forme of prayer?

A. It is a speciall gift to Gods children, and such onely pray, as haue knowledge what to aske, a heartie desire in asking, and faith to beleeue.

Q. What direction of prayer haue you?

A. The same which our L. Christ taught his disciples, Our Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread: and forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that we may worshippe him, serue him, and obey him, as we ought

ought to do. And I pray vnto God, that he will send vs all things that be needfull, both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it wil please him to saue and defend vs in all dangers ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ: and therefore I say, Amen. So be it.

The first part of Catechisme.

Of newe birth.

Q.

WHat is your name?

A.

Channauel, { God is gratious to vs.
Benalleuel, { Loue wholly the Lord with the heart.

Q. Who gaue you this name.

A. My Godfathers & my Godmothers, who with my father, brought me to the Minister, into the congregation, to be baptized, and were especiall witnesses of the same, and professours of my faith and obedience to God for me.

Q. Why were you baptised?

A. That I might receiue a badge of my Christian religion, and be admitted into the Church, to liue amongst the professours of Christs name, & to be receiued of them, and accounted as a member of Christ, the childe of God, and an inheritour of the kingdome of heauen, vntill I shew the contrarie.

Q. Whereby may you now be certain, that you are such a one indeed?

A. If I doe what my Godfathers and Godmothers did make profession for me.

Q. What did your Godfathers and Godmothers

thers make profession of for you?

A. They did professe three things in my name: the first was the forsaking of the diuell, & al his workes, the pompes, & the vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. What were you then bound to them, that you haue promised to forsake them?

A. Yea verily, I am a bondslaue to Sathan, by the corruption of my nature, prone to all vice, hauing the seede of all sinne in me, and we hate both God and my neighbour.

Q. How can you then forsake this wofull state, and cease from any euill, beeing thus bound and prone thereunto?

A. Not by any naturall power in or of my selfe, but onely by the grace of God, when it is giuen vnto me.

Q. Are you sure you haue forsaken them, are you not deceiued?

A. I am not deceiued: for I hate vnfainedly, the workes of the diuell, the worlds vanitie, all the vngodly manners of euery man: and I labour by al good meanes, to die to al sinne daily, louing the word of God, following it & all godly examples, indeauoring to kill speedily euerie ill motion, but cherishing the good in my heart, by meditation, vowes, fasting, and prayer.

Q. But can you tell me what are the workes of the diuell, the worlds vanitie, and the ill motions of the heart?

A. Whatsoeuer I, or any other, we thinke, speake or we, against the will of God reuealed in his word written.

Q. What hath mooued you to forsake the diuel, the world, and the flesh?

A. For that I haue learned and we wel perceiue,

ceiue, by knowledge from the word and mine owne expezience, that these three, be the onely malicious, spirituall, powerfull, subtill, and continuall enemies of my eternall felicitie.

Q. What are the other things, that your Godfathers and Godmothers promised for you?

A. The second was the beleeuing of all the twelue articles of my christian faith, and the third was the learning diligently of Gods holy will and commandements, and an obedient walking in the same, all the dates of my life.

Q. Where is this will of God to be learned?

A. Not from my owne fantasie, mans wisedome, traditions, or examples of men, but onely out of the Scripture, which is the word writē, by his Prophets and Apostles, in the bookes of the old and new Testament; which is sufficient, to teach vs all things necessarie, that we need to beleeue, for our saluation.

Q. What reasons haue you to perswade your selfe, that this Scripture which we hold, is the true word of God, and none other?

A. First, from the pen-men, being many, and most of them simple and plaine persons, who do mutually cōsent, setting down their owne faults without partiality. Secondly, from the matter, aboue natural mens reach, of mans creation, resurrectiō, last iudgement, and of the Trinitie in vnitie, prophecies also fulfilled in al circumstāces. Thirdly, from the manner of speaking, peremptorily reproouing, or allowing, without sinister respects. Fourthly, from the effect binding cōscience, conuerting men, to hate euen life it selfe, for Gods glorie. Fiftly, the miraculous preseruation therof, with punishment of such, as seeke to ouerthrow either it, or the professours thereof.

thereof. Lastly, that it ascribes al glorie to God, the maine end which it aymeth at.

Q. VVhat meanes must you vse to come to the saving knowledge of this word?

A. 1. Daily reading. 2. Learning the Catechisme, the grounds of religion. 3. Hearing the word with mind and affection, both read and preached publikely, by Gods ministers. 4. Meditation in mind, to understand the doctrine gathered, and in heart to affect the vse made, after I haue either read or heard it. 5. Conference by asking of superiours and Ministers, by reasoning with equals, and teaching inferiours, al in reuerence and humilitie, to understand that I know not, to be resolued in that I doubt of, and to call to memorie, what I haue forgotten. 6. Continuall prayer with practise of it in my particular calling.

Q. Do you thinke you are thus bound to forsake the diuell, the world, & the flesh, to beleeue in God, to learne to know and do his will, as they haue promised for you?

A. Yes verily, and by Gods helpe so will I indeauour to do, or else were I vnthankfull to God my Father, that hath called me into the state of saluation, making me his child: and also vnmindfull of my sureties, that haue so bound themselues for me.

Q. But tell me if any vndergo such a charge, how can any be suretie to God for you, that you should do as they haue promised for you?

A. Being assured by faith, that the seed of the faithfull are blessed, they iudging me charitably to be one of them, did promise by the grace of God belonging vnto me in Christ, & the means which they would vse, I should performe the same.

Q. What are the meanes which they haue promised to vse?

A. That I should be taught so soone as I shall be able to learne, what a solemne vowe, promise and profession, I haue made by them. II. That they will exhort me to heare Sermons, & to learne all things, which a Christian ought to know for his soules health; but especially the principles of religion, contained in these 4. the Creed, the Lords prayer, the ten commandements, & the doctrine of ỹ Sacraments.

The second part.

Q. Let vs then see, whether they haue vsed those means, and how you haue profited, rehearse the articles of your beleefe?

A. I beleeue in God the Father almighty, &c.

Q. What do you chiefly learne out of these articles of your christian faith?

A. 1. I learn to beleeue, that there is a God, to beleeue God, and also in him. 2. That he is but one in substance, yet distinguished into 3. the Father, Sonne, and holy Ghost, which distinction is in person, propertie, and manner of working. 3. That this God hath a Church, to which onely he is truly knowne, and by the same sincerely worshipped.

Q. How can you be perswaded that there is a God?

A. 1. By his created workes declaring, 2. by my conscience accusing. 3. by iudgements testifying. 4. by order obserued in all things. 5. by heathen authors consenting. 6. by the Scripture confidently auouching the same.

Q. What

Q. What is God: we cannot tell, therefore tell vs what a one he is?

A. A spiritual substance, most holy, and of glorious maiestie, infinite in his beeing, as euery where present; in wisdome, foreseeing and rightly disposing all things: in power, doing what he list: in iustice, punishing whom he will iustly: & in mercie, sauing whom he pleaseth.

Q. How doe you hold and conceiue of this God?

A. Not by any bodily shape, but spiritually, by his word, as he hath therin manifested himselfe, and by his workes, of creation, preseruation and gouerning euery thing, according to his foreknowledge and appointment therein, to his owne glorie.

Q. What beleeue you concerning God the Father?

A. That he is God Almightie, in order the first person in ỳ Trinity, begetting the Sonne from euerlasting, of his whole substance: maker of heauen and earth, men and angels, and all things else very good, onely by his word, of nothing, at the beginning, in sixe daies, and stil by his prouidence preserues the same, for my benefit.

Q. What was man especially made of?

A. Man consists of bodie and soule, the first mans bodie was made of the dust of the earth, but our bodies come by generation, and are with his mortal: and both his and all our soules by inspiration are immortal.

Q. What estate was man in by crearion, and what a one did God make him?

A. In the state of innocencie, void of al sinne, free from anie punishment: and was made after

Gods image, that is, holy and righteous, hauing perfect knowledge of God & his will, as much as was needfull for him, and alla readinesse of will, in heartie affection, with bodily strength, to fulfill the same: a had withall rule of all Gods creatures, made for his benefit.

Q. How then came you into this wretched estate?

A. By the fall of Adam and Eue, my first parents, who wilfully disobeyed God, by the diuils enticement, infidelitie and pride possessing their hearts, and who stood and fell in the roome of all mankind.

Q. How can our soules be sinfull, that come not by propagation, but by inspiration?

A. 1. For that his soule was deputie for all soules of men naturally begotten. 2. Because man sinned, and man, is not man, before body and soule be knit together, which being conioyned, become together, as man, partaker of mans fall and corruption.

Q. Doth any thing of that image of God remaine yet in vs?

A. Yes: 1. In the mind a certaine generall corrupt knowledge of nature, concerning good and euill, to make vs inexcusable before God. 2. In the conscience a power to reproue and represse in part vnbridled affections. 3. In will, though a free, yet a weake choice, in euery naturall and ciuill action.

Q. What euils doe we receiue by this fall?

A. 1. In the mind ignorance of heauenly things, vnaptnesse to learne them, or to iudge of them aright, but apt to learne euill, and to inuent the same. 2. In conscience impurenesse to excuse sin, not to accuse, being dead or benummed:

nummed: and to accuse for well or ill doing. 3. In will, want of power, to will any true good but to resist it, and onely to will that which is euill. 4. In affection, to hate good, and runne after ill. 5. In body, fitnes to begin sin, by receiuing outward obiects and occasions thereof by the senses, and also to execute the same, whē the heart hath conceiued it, in word and deed, & this is called Originall sinne, which is in euery man.

Q. Do all men continue in this sinnefull and cursed estate for euer?

A. No: but onely the reprobate, whom God hath not decreed to saue, to manifest his iustice: for the elect, beeing predestinate to eternal life, are in this world in their appointed time called effectually, through Gods word and his spirit, iustified, and sanctified, and so shall continue in this estate of grace, to be glorified, for that God wil also shew his mercy, & al for his own glory.

Q. Are none of the reprobate, euer in the estate of grace and Gods fauour?

A. No verily: though many of them, endued with the common gifts of the spirit, may in outward appearance, for a time, seeme to be of the elect, in the iudgement of the Church.

Q. Can any of the elect then be euer before God, in the state of damnation?

A. No indeed: albeit both before their conuersion, and also after they be called, they falling by infirmitie, and lying a time in their sin, may appeare in shew to the Church, to be none of the elect: yet can they not fall away wholy nor finally.

Q. May not men then liue as they list, sithence he being a reprobate, cannot be saued, or an elect, he cannot be damned? A. Not

A. Not so: for that one elected cannot but vse the meanes, which are ordained for him to walke in, to make his election sure to himselfe: which who so doth not, cannot be saued.

Q. What beleeue you cõcerning God the Son?

A. That he is God, the second Person in the Trinitie, Christ Iesus, the only natural Son begotten of the Father, our Lord, made man, conceiued and sanctified by the holy Ghost, ioyning two natures into one person, borne, according to the promise, of the virgin Mary, who perfectly fulfilled the law, humbled & suffered vnder Pontius Pilate, was crucified, bearing vpon him Gods curse, and hellish torments. who died & was buried, & being a while held captiue of death in the graue, he was exalted, & vnaduisedly rose againe the third day, and is ascended vp into heauen, and there he sits on the right hand of God his Father, hauing all power in heauen and earth to rule and gouerne his Church, where his manhood doth, and shal at all times (though in his Godhead he be present with me euer) remaine, vntil he shal come from thence, to iudge vs al here on earth, both quicke and dead at the last day: which day cannot be now farre off.

Q. Why should he need to be both God and man?

A. That he might be the onely Mediatour betwixt God and man, to satisfie for sinne, which neither the manhood by deseruing, nor Godhead by dying alone could do.

Q. Why is he called Christ?

A. To declare, that he was the promised Messias, and to signifie his offices, that he was annointed, not with material oyle, but with the

gift

gift of the spirit wout measure, to be our king, Priest, and Prophet: from which name we are called Christians, & are by him kings, Priests, and Prophets.

Q. How is Christ a King?

A. He is a king, not onely as God, but as hee is the head gouerning the Church, without any generall Vicar vnder him, by his word and spirit immediatly, making lawes, and ordaining Ministers to the gathering together and preseruation thereof. 2. By destroying Sathan, his Angels, vnbeleeuers, idolaters, heretickes, Antichrist, & the whole kingdome of darknesse.

Q. How is Christ a priest?

A. 1. By satisfying for all the sinnes of the elect, by his passion and fulfilling of the law. 2. for that he maketh prayer continually to God for them.

Q. How is Christ a Prophet?

A. By immediatly reuealing from his Father, his word and meanes of saluation contained in the same.

Q. Why is he called Iesus?

A. To signifie that he is a Sauiour to euery true beleeuer: neither is there anie other meanes of our selues, or by anie other, either in part, or whole, to obtaine saluation, but onely by him alone.

Q. Why is he called Lord?

A. Because we owe al homage and dutie in loue to him, for our redemption.

Q. What beleeue you concerning the holy Ghost?

A. That he is God, the third person in the Trinitie, proceeding frō the Father and the Sonne who spake by ẏ Prophets, dwelling in ẏ faithfull,

full, sanctifying them in part in this life, working by the word and holy motions, an vtter loathing of sinne, & a hearty loue of righteousnesse, leading them into all truth, perswading them of Gods fauour, teaching them to prayer, bearing them vp in temptation, quickening, renewing, and increasing his gifts in them: that they may know, beleeue, loue, and doe that which is good: which he will perfect fully in the life to come.

Q. Why did this God thus make, redeeme, sanctifie, and hitherto preserue you?

A. That I might praise his name, in liuing godly, righteously, and soberly, according to all his commandements, in my calling, in all things, whatsoeuer my estate be, in this present world.

Q. What doe you beleeue concerning the Church?

A. That it is but one mysticall bodie, whether militant or triumphant, visible or inuisible, in heauen, or in earth, beeing a companie of the Lords elect, holy by Christ, catholike, gathered of the dispersed abroad, and hauing speciall prerogatiues aboue the rest of mankind, communion with Christ, and one with another by the bond of the spirit, the forgiuenesse of all sinnes, the ioyful resurrection of the bodie, and life euerlasting, whereof I beleeue my selfe to be one, & therefore, that the same things belong also vnto me.

Q. What are the markes of the true Church here on earth?

A. Inwardly faith and loue, outwardly (besides the vncertain notes, of vniuersalitie, antiquitie, and consent) these two: Christs word truly preached, his Sacraments rightly administred.

nistred, whereto adde, faithfull prayer, and holy discipline.

Q. Is the church of Rome a true church of Christ?

A. No: but of Antichrist the Pope, the chiefe teacher of the doctrine of diuels.

Q. What reason haue you to disallow that religion?

A. For that it is a false religiō. I. The author is the diuell. II. The meanes vsed to vphold it, are vnlawfull: 1. deceiued Councels: 2. vnwritten verities, and forged authors: 3. falsifying the Fathers: 4. corrupting scripture, by adding thereto. 5. by taking from it, by false interpreting: 6. retaining the people in ignorance, by forbidding to studie the word, & teaching it in an vnknown tongue: 7. pretending reuelations, and shewing lying miracles 8. counterfeit holinesse. 9. bloodie persecution. III. The matter of their religion is vntruthes, idolatrie, heresie, and nouelties inuented by man. IV. The forme in the seruice ridiculous, by foolish gestures: carnall, by fleshly pompes and delights, their worship is by hypocrisie. V. The ende to aduance men, by worshipping of Saints, and extolling mans power and merits. VI. The benifit gotten thereby is nothing, because it keepes a man in the estate of damnation: and alloweth the breach of all the 10. cōmandements. 1. To feare God by mens doctrins. 2. To worship Images. 3. Magick & coniuring. 4. Idol-seruice. 5. Treason against Christian Princes. 6. Alloyles for murtherers. 7. Stewes, & restraint of mariage. 8. Wages for no lawfull labour, to Masse-mongers, and for deceits 9. To breake an oath to a Christian made lawfully. 10. That con-

concupiscence

cupiſcence is no ſinne. 7. Gods iudgements, a-gainſt many of the moſt fierie profeſſours there-of which is neuer ſeene to happen to zealous and conſtant profeſſours of the truth.

Q. What muſt be done to maintain the Church and to ouerthrow hereſie, that deſtroies the foun-dation, errours, corrupting religion, ſciſmes, brea-king the peace of the Church, and vices, ſtayning our profeſſion?

A. 1. To cleaue onely to the Written word, which is both in time before, & in authoritie a-boue the Church, to iudge all controuerſies in religion. 2. To call ſufficient men and ordaine them Miniſters to teach, allowing neceſſarie maintenance; but ſuffering no inſufficient to creepe in, or to abide ſtill: neither the able to liue idlely, by careleſnes, pride, or couetouſnes. 3. That there be a godly order eſtabliſhed & peace-ably kept of euerie one, without giuing offence. That there be a holy & right vſe continually of true diſcipline, to admoniſh, ſuſpend, & excom-municate obſtinate offenders whoſoeuer they be.

Q. Are not the articles of your beleefe a prayer?

A. No: but onely a ſumme of the Goſpell: which is one part of Gods word, cõtaining the promiſes of ſaluation by Chriſt, and is alſo a rule by which I muſt examine my faith.

Q. What meane you by faith?

A. Not faith to worke miracles, which is paſt: nor hiſtoricall, onely beleeuing that to be true which God ſaith: nor temporarie, to know, pro-feſſe, and to teach Chriſt, feare to commit ſinne, ſorrow after, to make ſatisfaction, to deſtroy the wicked, to make many praiers, wiſhing heauen, and to liue, for a time, in ſhew honeſtlie, yet out of Chriſt: but iuſtifying faith is here meant.

Q. Whe-

Q. What is iustifying faith?

A. It is a gracious and true perſwaſion in my heart, grounded vpon Gods promiſes cõcerning Chriſt, whereby I we applie him & al his benefits to my ſelfe, being aſſured, that he is my wiſdome, ſtrength, righteouſnes, holines, & redemption, and that what he hath done, it is as well done for me, as for anie other: and ſo is mine, as if my ſelfe had done it.

Q. How came you by this faith?

A. By the holie Ghoſt, working the ſame inwardlie by ꝯ outward miniſterie of the Goſpell preached ordinarilie, and is by the ſame word, Sacraments, and Prayer, confirmed, continued, and increaſed.

Q. What profite reape you by this beleefe?

A. I a wretched ſinner in my ſelfe, being pardoned of ſinne, and Chriſt giuen to me; am in him the adopted ſonne of God, & righteous before him, my heart purged, my conſcience quieted, my imperfect works do pleaſe him, all croſſes are for comfort & further to ſaluation: holie Angels tend vpon me, heauen is mine inheritance, I am ſet at libertie from the curſe of the lawe, Sathan, the world & fleſhlie luſts, without feare of death, damnation, and hell fire.

Q. Hath euery one this faith, & ſo theſe benefits?

A. No; but onelie ſuch as ſhew repentance, the fruites of faith.

Q. What is repentance?

A. It is a true turning of my mind, will, and heart wholie from the world, the fleſh and diuell, vnto God, with full purpoſe to attend carefullie to the counſell of his word and ſpirit, and through the whole courſe of my life, readilie and conſtantlie endeauour to follow the ſame.

Q. What

Q. VVhat are the true tokens of this true repentance?

A. 1. A continuall striuing of the flesh and spirit 2. A hatred of my former vanities, auoyding occasion, companie, counsell, or example to ill, with loue vnfained to the contrarie. 3. Increase of peace in conscience: with in affection for righteoulnes sake 4. A ioyfull expecting & wishing Christs comming to iudgement.

Q. May not a man that truely repenteth, fall afterwards?

A. Yes indeede, and into the same sinne, or some other.

Q. How then may a man be perswaded, that his repentance was then true before?

A. 1. If this be of infirmitie, feeling before, and in the committing a dislike thereof: for after true repentance sinne is neuer wholy committed. 2. If that Godly sorrow follow, which is not either for earthly shame, temporall punishments, hellish torments, or losse of heauen: but for displeasing God so mercifull a father, and this is called renewed repentance.

Q. How should this appeare to be true?

A. 1. By an biter loathing and condemning my selfe for the sinne newly committed, with desire and perswasion of pardon. 2. A godly anger and burning zeale against my selfe, with taking reuenge, bewing and practising strictly the contrary vertue for offending. 3. A watchfull care and continuall feare, lest I fall afterwards at any time againe into the same.

Q. VVhat may comfort a troubled conscience?

A. These things: 1. That God can pardon any sinne. 2. That he will by promise made, par-

don

don euery penitent. 3. That he which feeleth a true desire to leaue sinne, and to please God, is bound to beleeue his sins are both pardonable & pardoned. 4. That doubting of saluation, with feare to offend God, is a signe of saluation. 5. No condemnatiō to such as are in Christ, & therefore their sinnes cannot damne them 6. Justification must not be iudged after sanctification, there is no perfection here, and the best children of God haue grieuously fallen, & haue felt this sting of conscience. 7. The assurance of saluation must not be iudged as men feele assurance in affliction, but by the stabilitie of Gods promises, from former comforts and tokens of grace, but in trouble frō present desires onely.

The third part.

Q. You said, that your Godfathers & Godmothers did promise for you, that you should keepe Gods commandements, tell me how many there be?

A. Ten, and are diuided into two Tables.

Q. What doth the first table teach you?

A. The dutie which I owe vnto God in holines, whom I must loue with al my heart, with all my mind, & with al my soule, and with al my strength, set down in the 4. first commandements, containing the matter, manner, end, and time of Gods worship.

Q. What doth the second table teach you?

A. The duty which I owe vnto my neighbor, which is euery one in righteousnes, whom I must loue, as my selfe, set downe in the six last Commandements, containing his dignity, life, bodie, goons, credit, and more spiritually all of them.

Q. Which be the commaundements?

A. The same which God spake in the 20. of Exodus, saying, I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage, which is no commandement, but the preface vnto them.

Q. What is the first commandement?

A. Thou shalt haue none other Gods but me.

Q. VVhat doth this commaundement teach you?

A. To make choice of one, & the true God, to be my God, and not to take that for God, which is not God by nature: the occasion whereof was the lusting after strange Gods.

Q. VVhat are the things forbidden by this commandement?

A. Ignorance of God and the truth, not to pray, distrust of God, impatiencie, to feare, loue, or ioy in the creature more then in the Creator, to deny God, or his word, power, presence, iustice or mercie, openly or secretly in heart: securitie without feare of God. The contrarie is cõmaunded.

Q. VVhat is the second commandement?

A. Thou shalt not make to thy selfe any grauen image, &c.

Q. VVhat doth this commandement teach you?

A. I must neither worship false Gods, nor the true God with false worship: but in spirit & truth as his word only teacheth. The occasion of this Com. was a foolish desire of a carnal worship, and a false conceipt, to be able to prescribe a manner of worship to God of our selues.

Q. VVhat things are hereby forbidden?

A. Idolatrie, picturing of God, or Christ, Papistrie, will-worship, good intents without war-

warrant, our owne fantasies, mens traditions, worship of images, pilgrimages: not to destroy errors, heresies, and monuments of idolatrie. The contrarie is commaunded.

Q. What is the third commandement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What doth this commaundement teach you?

A. Not to bereaue God of his honour that is due vnto him: but in all things to giue him his due glorie. The occasion of this commandement was our readines to abuse God, his name, word, and workes.

Q. What things are hereby forbidden?

A. To thinke or speake of God, of his word, or workes lightly or contemptuously, without reuerence: to sweare by any thing but by God: or by him without a calling, in our ordinarie talke, where neither Gods glorie, our brothers saluation, nor magistrate requireth it: to sweare falsely. So blasphemie, witchcraft, coniuring, and cursing: to denie the knowne truth: to professe pietie, and liue wickedly. The contrarie is commaunded.

Q. What is the fourth commaundement?

A. Remember that thou keepe holie the Sabbath daie, &c.

Q. What doth this commandement teach you?

A. That euery daie in the weeke I prepare my selfe to keepe the Lords day holy, that when it comes it be not prophaned, nor the publike worship of God letted, but furthered by me and mine. The occasion of this commaundement, our aptnesse to fall from God, without daily meanes be vsed.

Q. What things are hereby forbidden?

A. To do vnneceſſarie labours without godlines and charitie, Faires, iournies, or vaine ſports, eating & drinking, that may hinder deuotion, not to heare Gods word preached, or to heare carelesly, sleepily, with wearines, or without purpose to amend. To omit meditation & conference. For Miniſters to omit ordinarily the preaching of the word, to preach in a ſtrage language vainglorioully, falſely, hypocritically, flatteringly, or by conſtraint, without cheerefulnes; for any to abſent themſelues negligently or wilfully from the Sacrament, the contrarie is commanded.

Q. What is the fifth commandement?

A. Honour thy father and thy mother, &c.

Q. What doth this commandement teach you?

A. To preſerue the dignitie of euery one by all meanes, that is any waie to be preferred, either by his place, age, or gifts: & that no waies I diminiſh the ſame. The occaſion of this commandement was our proud & enuious nature, that cannot abide to be vnder gouernment, nor to giue men their due.

Q. What things are hereby forbidden?

A. Contempt of our betters, vnreuerent behauiour towards them, by word, or deed, to diſobey their lawful commandements, counſels or aduice. All treaſon and rebellion: The contrarie is commaunded.

Q. What is the ſixt commandement?

A. Thou ſhalt do no murther.

Q. What doth this commandement teach you?

A. I muſt neither hurt nor hinder either mine owne life, or the life of my neighbour: but by all meanes preſerue the ſame. The occaſion of this com=

commaundement, was our impatiencie and vncharitable desire of reuenge.

Q. What things are hereby forbidden?

A. Want of loue, anger, malice, enuie, grudging, a frowning countenance, desire of reuēge, contention, railing, quarelling, mocking, offensiue iesting, oppression, fighting, murther, any bodily hurt: to neglect to vse meanes of healthy, or to hinder the same: to be contentious, and not to seeke after peace. The contrary is commanded.

Q. What is the seuenth commandement?

A. Thou shalt not commit adulterie.

Q. What doth this comaundement teach you?

A. I must not any way hurt or impaire the chastitie of my neighbour, but euery way seeke to preserue the same. The occasion of this commandement was our lustfull & fleshly nature.

Q. What things are hereby forbidden?

A. Lustfull desires, fornication, adulterie, with all occasions thereunto: idlenesse, wanton attire, a rolling eye, corrupt and vnhonest talk, wanton songs, lasciuious pictures, vnchast plaies, mixt dancing of men & women, vnseemly gestures and acts, and companying with wantons. The contrarie is commanded.

Q. What is the eight commandement?

A. Thou shalt not steale.

Q. What doth this commaundement teach you?

A. That I must not any way hinder or diminish my neighbours goods, but by all meanes preserue and increase the same. The occasion herof was our couetous nature, discontent euer with our present estate.

Q. What things are hereby forbidden?

A. Pilfering and robberie, any way to take or keepe that which is not ours vnlawfully: all theft, with all occasions thereunto. Not to restore things found, borrowed, or left only to be kept of trust: to giue what is not thine, either in whole or part. Not to liue contentedly, all couetous desires, idlenes out of calling, or lithernesse in it. The contrarie is commanded.

Q. What is the ninth commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What doth this commaundement teach you?

A. That I must not diminish the good name or credit of my neighbour, whether friend or foe, knowne or vnknowne: but carefully preserue the same. The occasion of this commandement was our seditious nature.

Q. What things are hereby forbidden?

A. Lying in iest or earnest, backbiting, slandering, reuealing secret infirmities and priuate offences before admonition, false witnesse, by adding or detracting in words or sense: to take a doubtfull matter in the worst part: also occasions to this sinne, as enuie, disdaine, anger, self-loue, to be too suspitious, to be readie to receiue a false report against our neighbour. The contrarie is commanded.

Q. What is the tenth commandement?

A. Thou shalt not couet, &c.

Q. What doth this commaundement teach you?

A. That I may not haue once an vnlawfull lust to that which is my neighbours: but forever thinke good towards him. The occasion of this

this commandement was the frailtie of our flesh which intermitteth the worke of the holy Ghost, by sinfull fantasies.

Q. What things are hereby forbidden?

A. Lust, and sudden motions against our neighbour, without consent, which come frō the corruption of nature: and also such as be offered by Sathan, or man, so farre, as we giue any way consent thereto: not to resist ill motions. The contrary is commaunded.

Q. Are these commandements a prayer?

A. No: but the summe of the law morall, which is the other part of Gods word, teaching the righteousnes of God, & shewing me my sinnes and cursed estate, and is a schoolemaster bringing to Christ: and therefore ought in order first to be preached, and then the Gospell shewing deliuerance, and giueth grace withall.

Q. How must this law be obeyed?

A. Perfectly, willingly, and continually to God and my neighbour in thought, word, and deede, agreeing with Gods nature, and our first estate by creation.

Q. Can you then keepe the commaundements?

A. No: for I breake them alwaies, either wittingly or ignorantly, in committing euill, or omitting my dutie: besides that, I am guiltie of them by naturall corruption, through Adams fall, before I could in my selfe, either thinke, speake, or do any euill.

Q. What is this breach of the law called?

A. Sinne, whereby the infinite iustice of God is injured.

Q. What is then the reward of sinne?

A. The infinit wrath of God, and his ven-

geance for euer, in this world and in the world to come, is due for the least sinne, whether it be mortall or venial.

Q. What are the punishments of sinne in this life?

A. In name, slander and shame: in goods, losses: in his bodie, paines & sicknes: al manner of aduersitie, and all corporal plagues befalling in this life. In the soule, ignorance, madnes, an ill conscience accusing, benummed, dead, or desperate; a heauie stonie heart, likewise disobedient and wicked children, a disloyal wife, false friends, cruell aduersaries: to be suffered to fal into sin, God taking away his grace, especially the sin of whoredome, as a punishment for sin. And lastly, bodily death, ordinarie or sudden.

Q. Comes alwaies afflictions as punishments for sinne?

A. Afflictions first came for sin, but are also to try our patience, faith, & constancie: to weane vs from our selues and the world, and to becom conformable to Christ in persecutions; ỳ Gods power and goodnes may appeare to vs: & these afflictions be called fatherly chastisements of the godly to euery one in his measure.

Q. How may you perswade your selfe, that afflictions are chastisements, and not punishments of a Iudge, when they befall?

A. If I can make good vse of them, to further me in godlines: else are they but forerunners of my eternall destruction, as they be to the reprobate, that are not bettered by them.

Q. What are the punishments for sinne after death?

A. The separation from God, the losse of heauen, & of the ioyfull companie of Angels, Patriarkes,

triarkes, Prophets, Apostles, Martirs, and Saints, the true professors of Christ, for euer: to be damned with the diuell, & his Angels, the infernall fiends, with all the wicked accursed to hel, there to be tormẽted vnspeakablie without end

Q. How must you escape this vengeance of God?

A. By no good deeds, that I can doe, but onlie faith in Iesus Christ, who is the merit onely & wholy of my saluation, and without whome my best thoughts, words, and deeds, are abhominable before God, seeme they neuer so holy in mine and other mens iudgement.

Q. Why then should you doe good works, if you cannot nor may not thinke to win heauen by thé?

A. I must do good workes, because I am alreadie ordained to be saued. 1. To make my election the more sure to my selfe, which is certaine with God. 2. To shew my loue and thankfulnes to God for it, by obeying his commandements. 3. To confirme the conuerted, & to win others not yet called. 4. To stoppe the mouthes of the wicked, and to shame them by well doing, when they speake ill of vs. 5. To benefit one another for our quiet peaceablenesse in Church and common-wealth.

Q. Are not then workes necessarie?

A. Yes verily, to such as will haue assurance of saluation: for without works, baptisme, hearing the word, knowledge, faith, loue, hope, fasting, sorrow, prayer, & profession, are in vaine.

Q. What is a good worke?

A. Whatsoeuer is done or spoken without doubting, from the warrant of Gods word, of a true beleeuer, in charitie, and to Gods glorie.

Q. Though our good workes merit not, may we not yet thinke that they shall be rewarded?

A. Yes

A. Yes verily: for in his mercie he hath so promised to doe, both in this world, & in the world to come.

Q. What is the blessing and reward in this life?

A. Increase of knowledge in Gods word: assurance, that his gifts in vs are graces, and not onely common fauours: all earthly blessings, a good name, wealth, honour, freindes, and prosperous successe, so farre as it shal be for Gods glorie & my spiritual safetie: with deliuerance in al temptations, from presuming or despaire in the battell with the diuell, the world and the flesh.

Q. What is the blessing and reward after death?

A. Death it selfe is the passage to heauen where I shall haue, with Christ and my God & all the companie therin, eternall ioy which cannot be expressed: and whome I leaue behind me wife or children, God will mercifullie prouide for them.

The fourth part.

Q. Now shew me what is the meanes you must vse to obtaine of God his blessings, and an order of prayer?

A. Continuall, feruent, and faithfull praier: by which I doe speake vnto God, humbling my selfe before him: 1 confessing my sinnes, 2. desiring pardon, 3 supplie in wants, 4 continuance, with encrease in all graces, 5. necessarie maintenance in this life, 6. victorie ouer mine enemies, 7 safetie for the rest of Gods elect here, 8. thanksgiuing for all his benefits.

Q.

Q. What is prayer?

A. It is a right request made onely to God, in the name of Iesus Christ, by a true beleeuer, for such things as be lawfull.

Q. What rule haue you to direct you in your prayer aright?

A. The same which our L. Christ taught his disciples, called the Lords prater.

Q. Let me heare it?

A. Our Father which art in heauen, &c.

Q. How many parts are there, of this prayer?

A. Foure: 1. a preface: 2. sixe petitions: 3. a confirmation: 4. a conclusion.

Q. Which is the preface?

A. It is contained in these words, Our Father which art in heauen.

Q. What learne you out of this?

A. 1. That a preparation must be made to pray. 2. It shewes the properties of true prayer.

Q. What must you aforehand prepare, in going to God to pray?

A. 1. I must prepare these 6 things. My mind, to meditate of heauenly things, before I fet to pray, and vnderstand that it is commanded and promised, what I purpose to aske. 2. My heart, withdrawing it from former passions awhile, to affect earnestly with feruencie that I will aske. 3. My words, to be vttered aptly with the heart agreeing with the matter. 4. My behauiour to a holy reuerence, considering Gods iustice & Maiestie, & my wickednes & baselnes. 5. My faith, to apprehend as much as shalbe necessarie 6. My hope to waite without appointing God either time, place, manner, or quantitie of the matter. 7. My will, to vse afterwards all the honest meanes appointed to obtaine the same.

Q.

Q. What be the true properties of prayer?

A. 1. That it be in true loue: for we must remember to pray for all our brethren not departed this life, for there is no Purgatorie. 2. It must be made only to God, for him only can we call heauenly Father, neither to Saints nor Angels. 3. In ỹ name of Christ, through whom onely he is our Father by adoption. 4. In faith: for ỹ he is a Father, & wil not denie his childrē. 5. Without a carnall conceipt of God, vaine babling, or wandering thoghts: for he is in heauē.

Q. VVhich be the sixe petitions?

A. Hallowed be thy name, &c.

Q. VVhat doe these teach you?

A. The summe of all the things which I can lawfully aske at Gods hand, for bodie or soule: whereof the first three concerne the glorie of God, and the latter three the good of man.

Q. VVhich is the first petition, and what desire you in it?

A. The first is, Hallowed be thy name: and I desire therein, in the first place, that I and all other may acknowledge God so truly, in his word & workes, as in euery of our thoughts, words and deeds, he may be highly worshipped and praised.

Q. VVhich is the second, and what desire you in it?

A. The second is, Thy kingdome come: and I desire that he wil send vs ỹ meanes, thus to honour his name, that is, his word & spirit: with al things that do further thereunto: that so the elect may be gathered, and Christ come to the last iudgement to giue vs his kingdome of glorie.

Q. Which is the third petition, and what desire you in it?

A. The

A. The third is, Thy wil be done, and I desire, that as we pray to doe, not ours, but his will, as all his commandements and word teacheth vs: and as the blessed Saints & Angels doe in heaven, heartily without hipocrisie, willingly without grudging, readily without lingring, faithfully without sinister respects, toyfully without murmuring, and constantly without wauering vnto the end.

Q. Which is the fourth petition, and what desire you in it?

A. The fourth is, Giue vs this, &c. and I desire, that he wil prouide those necessaries for our bodies, without which we cannot serue him: and that we may depend patiently vpon his prouidence, vsing diligent labour, and all honest meanes to helpe our selues and others.

Q. What is the fifth petition, and what desire you in it?

A. The fifth is, And forgiue vs our trespasses, &c. & I desire, that he would forgiue al of vs, friend or foe, our sins, lest they either hinder vs of the former mercies, or cause them to be taken from vs: and that he will perswade our consciences, that we are forgiuen, by giuing vs grace to forgiue freely, and to forget those offences, whereby in any thing, or any way, our neighbours haue beene grieuous vnto vs.

Q. Which is the sixt and last petition, and what desire you in it?

A. The sixth is, Lead vs not into temptation, &c. and I desire, that as he will pardon vs, so he would also giue vs the gift of continuance, that though we be tempted, yet may we ouercome, & be deliuered from sinne and Satan, and neuer fall

fall againe any more from God.

Q. Which is the confirmation?

A. For thine is the kingdome, &c.

Q. What learne you by this?

A. I learne hereby two things: 1. that it is a reason, not to moue God, but to stir vp our affections, & to strengthen our faith in asking.

Q. How doth it this?

A. When it teacheth me to acknowledge the kingdome to God our Father, that is, his dominion and right ouer all: and that his power is the greatest to compell all to we what he will, & as he will: and his glorie the highest, which himselfe maintaines, and we seeke aboue all.

Q. What is the second thing we learne.

A. 2. A thanksgiuing and praising of God, which we ought to vse in the end, as the second part of praier: which is done, in giuing to God his owne, the rule, power, and glorie, which we desire him to manifest by granting our petitions, and we will acknowledge the same; not for a time, but for euer and euer.

Q. Which is the conclusion?

A. This word, Amen.

Q. What meane you by this word?

A. That I am perswaded by the aforesaide reasons, that my request is granted, and shall be performed, as my father shall see it conuenient for me and his glorie, in time and place. And therefore I say, it is so, or so it shall be, which is Amen.

The fifth part.

Q. What is a Sacrament?

A. It

A. It is a visible signe, and seale of inuisible graces, commanded and ordained with a promise by Christ in the Church, to be administred publikely by a lawfull Minister, with the preaching of the word: which Sacrament with all the rites thereof doth represent and conuay by proportion and relation, in the present vse, inuisible graces, that, Christ, and then all his benefits, for further assurance of the same things, which God hath made by the promise of his word, vnto a true beleeuer, who is with Christ by the holy Ghost vnited and made one.

Q. What meane you by Christ, & all his benefits?

A. Whole Christ, God & man, with his righteousnes, iustice, holines, and redemption: who as he is Christ, one person of two natures, is truly said to be really present in the sacrament, not properly in his humanitie, but by the communion of properties.

Q. How may you be sure that you haue receiued true benefite by the Sacraments?

A. If I doe feele a dying to sinne, and liuing vnto righteousnesse, getting strength, and also increasing therein daily, by the force of Christes death and resurrection.

Q. How many Sacraments are there?

A. Two, and no moe: Baptisme, and the Lords Supper.

Q. What is Baptisme?

A. It is the first Sacrament in the new Testament, by which such as are within the couenant, are either washed, sprinkled, or dipped in the water, in the name of the Father, Sonne, and holy Ghost.

Q. What is the outward signe and rite?

A. Water and washing.

Q. What

Q. VVhat is the inuisible grace?

A. The blood of Christ which cleanseth vs of all sinne, originall & actuall, past and to-come.

Q. Are we then no sinners?

A. Yes in our selues: for originall sinne still is sinne in vs, but we are washed from it, because it shall not be imputed, nor any sinne else vnto me a true beleeuer.

Q. Who are to be baptized?

A. Not onely such as be of yeares, that can & we testifie their faith: but also infants of either father or mother professing Christ and baptised: for the promise of saluation belongs to them and to their children.

Q. Is baptisme so necessarie to saluation, that without it children cannot be saued?

A. It is necessarie, to all that haue it, but not of necessitie, to such as cannot rightly come by it: for not the want, but the carelesse neglect and contempt thereof condemneth.

Q. How oft should we be baptised?

A. But once, for we may not be baptized againe after true baptisme: for beeing once borne, we cannot be borne againe naturally, nor spiritually.

Q. What is the Lords Supper?

A. It is the latter Sacrament in the N. Testament, whereby we are nourished and preserued in the Church to eternall life.

Q. What be the outward signes?

A. Bread and wine.

Q. What be the things signified?

A. The body and blood of Christ.

Q. VVhat are the vses?

A. The actions of the Minister and receiuer.

Q. VVhat are the actions of the Minister?

A. 1. To

A. 1. To take the bread and wine into his hands. 2. to blesse it. 3. To breake the bread, and powre foorth the wine. 4. to offer and giue them to the receiuer.

Q. What are the actions of the receiuer?

A. 1. To take the bread and wine offered into his hand, 2. to eate the one, and drinke the other, and so digest and concoct them, as that they feele nourishment to the bodie.

Q. What learne you by these actions?

A. I am assured, that the visible actions of the Minister doth represent the spirituall actions of God the Father to my soule, who hath decreed his Son, & elected him the Mediator, to haue his body broken, & his precious blood shed for me, beeing offered to all, but giuen only to ŷ true beleeuer, that can by the hand of faith take hold of him, who shewes as lively the vertue of his death to preserue his soule, as the vertue of the bread and wine is felt to nourish the bodie.

Q. Is the bread turned into Christs bodie, and is the wine into his very blood?

A. No verily: for then, 1. it were no Sacrament, 2. it is against reason, 3. against Scripture, 4. against an article of our Creed, 5. against the iudgement of auncient Fathers true writings, 6. against the iudgement of reformed Christian churches, 7. against the opiniõ of holy Martyrs, who shed their blood for the contrarie, 8. it is against experience of our senses, that the bread should be flesh, or wine blood: neither is Christs bodie in, with, or about the same.

Q. Is there then no difference of this bread and wine, from that which we vse commonly?

A. There is no difference in the substance, but in the holy vse: beeing at ŷ time set apart to be

signes of Christs bodie and blood.

Q. May euery one offer to receiue that will?

A. No: but onely such as come prepared, and be fit, that both are able in knowledge to examine, and also by a good conscience will iudge themselues: whether they be in any measure prepared thereunto.

Q. What if you come vnprepared?

A. I am an vnworthy receiuer, prouoking Gods wrath against me, and so eate and drinke my owne damnation.

Q. Who are those that ought not to come?

A. Open impenitent sinners, fooles, madde persons, children, all that be of yeares, and yet ignorant, not beeing able to trie & iudge themselues: and if such prophane ones do offer themselues, they are not to be admitted.

Q. What be those things whereof you must try and iudge your selues?

A. 1. Of my knowledge, concerning my miserable estate through sinne, of Gods mercy and our deliuerance by Christ, and the vnderstanding of this Sacrament. 2. Of my beleefe in Christ, which I may do by the Creed. 3. Of my repentance towards God, for old and new sins, examined by his commandements. 4. Of my brotherly loue, which I do owe to euery one; which I may try and iudge by my forgiuing others, as I desire God to forgiue me, and by my seeking to satisfie whom I haue offended of my knowledge either in word or deed.

Q. May any by omitting these duties be free from sinne, if therefore they will not receiue the Sacrament with others?

A. No: for as to come vnprepared is damnatiõ, so to neglect to prepare for any earthly occa-

sion

sion, is a great wickednesse, such liuing in disobedience, without repentance and charitie.

Q. Why doe you goe to the Lords supper?

A. 1. To testifie my loue in obedience to God commanding. 2. To strengthen my faith beeing weake. 3. To maintaine and increase the holy communion and fellowship of brotherly loue amongst vs the members of Christ: and 4. to keep a remembrance of his death til his second comming.

Q. How must you be exercised in the time of administration, and afterwards?

A. I must 1. meditate vpon the death and passion of Christ, how greiuously I haue sinned. 2. Gods endles mercie. 3. the vnitie & fellowship that is amongst the true members of ȳ Church with Christ, and one with another: reioycing in heart, & praising God therefore with the congregation Afterwards 1. I must giue almes to the needie brethren, & doe other good works of charitie in token of thankfulnes, that day especially, for so great a mercie. 2. Growe from thenceforth in obedience, faith, and vnfained loue to my liues end.

The sixt part.

Q. Can you briefly shew me any rules to be obserued, that you may do so as you haue bin taught?

A. I. Euery morning before other businesse, I must 1. thanke God for my safetie, 2. desire pardon of sinne, 3. Gods further protection against ghostly and bodily enemies.

II. I must know that, that day, & all other times after giuē me to liue in, are for more earnest repentance, encrease of knowledge, faith, & vnfai-

practise of godlinesse; and therefore of these continually I must be mindful, letting some part of the day aside for reading, hearing, or meditating vpon heauenly things: that the vanities of the world short and vncertaine carie me not away.

III. I must haue, or else prepare my selfe to some particular calling: fit to keepe me frō idlenesse, and to exercise the duties of religion, in which calling must I be both honest, & profitable to others, to which 1. I must betake me speedily that no time be lost. 2. to doe therein as I wold be done vnto. 3. to seeke first in my labour Gods glorie, then my own good with my neighbours profit. 4 labour therein painefully & constantly, in aduersitie vsing good meanes hoping for prosperitie, in prosperity neglecting no humble duties for feare of aduersitie. 5. my present estate I must account it euer the best for me, and most for gods glorie. 6. I must not feare to spend where God and charitie requireth, sparing from idle expences, and onelie lay vp, for the time to come, whatsoeuer shall remain, whē I haue discharged necessarie duties honestly & religiously.

IV. I must recreate my selfe sometime from my wearisome labour, when I see neede, which must be 1. at times conuenient. 2. in things lawful. 3. short, delightsome to the mind, & healthfull for the bodie. 4. to make me more chearefull to return to labour, and not to draw me to loitering & to idlenes, no end appointed to man or beast.

V. I must warily see to mine own waies. 1. My thoughts & heart must 1. be far from vnlawfull affection. 2. vpon lawfull things on earth moderate, & no more then needes 3. vpon God and heauenly things often, frequentlie, & reuerentlie. 4. that I striue against selfeloue, thinking of my

selfe

selfe baselie, and waxe, by more & greater gifts, the more humble & lesse enuious. 5. On others I must thinke highly, & charitablie iudging wel without suspitions what I heare or see good in thē, receiuing w̄ ioy: and hoping of better what I see or heare to be ill in them, taking doubtful words or deeds from them in the better part. II. My eyes must be shut against obiects to sin, ẏ they let them not into my heart, to stir vp ill motions: but quicke to obserue euery good example and occasion to goodnes. III. My eares must be exercised in hearing the truth, good counsels, friendly admonitions, & godly exhortations, but shut against flatterie, lyings, slander, filthie and wicked speeches. IV. My tongue must keepe silent, vnlesse iust cause and conuenient time and place be to speake. In speaking the matter must 1. be gracious to profit the hearers, & also necessarie to be vttered. 2. in wisedome regarding circumstances. 3. in sinceritie to speake it from the heart. 4. speaking of God & his word, it must be religiously & ioyfully: of our selues modestly, of others louingly. 5. to praise moderately w̄out contempt: to dispraise meekely shewing loue to be constrained by necessitie, rather thē of will, to speake of other mens faults, expressing sorow in vttering. 6. to speak well of men in absence, what good we know of them, and to defend them, and in presence without flatterie. 7. to vse few words and effectual to the matter without tediousnes. 8. not to talke of needeles matters, or which cōcern vs not, as busi-bodies, neither of any thing against religion, charitie, common good, or chastitie. V. My behauiour, 1. it must be lowly to superiours, 2. gentle to inferiours, and 3. louely to familiars. VI. My apparell it must be first for

necessitie, & then for honest decencie, as we are able, & agreeing with our calling. VI I. My diet must be. 1 sparing, ordinarily a kind of fasting, rather then a feasting. 2. taking my food with hunger and thirsting. 3. at seasonable howers. 4. that thereby 1. my strength may be maintained & encreased, 2. my meditation and deuotion nothing hindred 5. that we be prepared in the beginning may feele a necessitie and pray to God: and in the end sufficient refreshing, may thanke God.

VI. I must take heed what companie I keep with, 1 that I make my familiars none but honest & religious, 2. that they be my equals in estate & place, not superiors, to auoid suspition of pride; nor too much inferiors, least it bring contempt 3. that of these, not many but one of all, I warily, deliberately, and with much triall, chuse my secret friend, 5. that in going or keeping w any, I must euer purpose either to doe good, or receiue some.

VII. At night, the time of rest, 1. I must call to mind Gods benefits receiued, either by preuenting euill, or by bringing good vpō me, to thank him. 2. I must recount what I haue done, either in vain to repēt, or what good I performed to iudge either of my encreasing or decaying in grace: sorrowing more for the duties omitted & sins committed, then ioyfull of any good done. 3. In taking rest I must cōmit my selfe to God, by a deuout and faithfull praier, as thinking no more to rise. 4. to haue my last thoughts of heauenly things, by committing or recalling somewhat to mind, of which I haue either heard or learned out of Gods word 5. that I take sleep to refresh nature and not to satisfie slouthfull flesh.

VIII. And last is, that all the weeke long I remem-

remember so to labour in my calling, and dis-
pose of my ordinarie busines, that I be prepa-
red for the Lords day to keepe it holy: but espe-
cially at the end of the weeke, so that when it
comes, I may neither by them breake it, or be
hindred. Thus liuing to God holy, to my
neighbour charitably, and towards my selfe so-
berly, my conscience shall be comforted, my
weake brethren strengthened, the strong
confirmed, the wicked made asha-
med, the deuill confounded,
and God greatly
glorified.

FINIS.

BRITISH
18 AP 1905
MUSEUM

A DISCOVERIE FO TRUTH:

Preſented to the Sonnes of *Truth*; *In anſwer to two leters.*

And ſet forth by one to whom the anſwer was given; for the benefit and profit of others.

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1. Theſ. 5. 21. *Prove all things, hold faſt that whih is good.*

Matth. 1. 19. *Wiſdome is juſtified of her children.*

Pſal. 36. 9. *In thy light wee ſhall ſee light.*

The truth is one, and never truly underſtood by any, till they be one with it.

Printed in the yeer, 1645.

To the READER

CUrteous Reader, it is the property of ſonles poſſeſſed with truth, accordingly as they are refreſhed by the diſcoveries of it, ſo are they carried out to diſcover the ſame things to others, according to the Apoſtles words; We cannot chuſe but declare the things which we have ſeen and heard, Acts 4. 20, and likewiſe in 1 Iohn 1. 3. Hee ſaith, That which wee have ſeene and heard we declare to you, that ſo you may have fellowſhip with us. The ſame things may I ſpeake, I being deſirous to know ſomethiugs of the differance betwixt the Law and the Goſpell, and ſo to underſtand it in one; that ſo I might ſee them both to be one, as handed to us by Chriſt. I ſent a Letter to a friend with ſeverall Scriptures which ſeeming ſpeak con

traditions: Some laying duties upon the creatures own power, and the other, declaring duties to be produced by anothers power, I mean the power, of Christ. I having an answer of my Letter, and received benefit it, I thought good (for the benefit by of others) to set it forth in print, with an answer to another Letter sent by a friend to the same partie. (My desire of you Christian Reader is, that you may rather by truth endeavovr to see truth in it, then catch at any broken expressions you may gather from it; For it is rather set forth to declare truth, then mans wisdome. And so I leave you to the truth, desiring that you by it, may be made able to judge of it.

Deare

DEare friend, and brother, in our Lord Jesus Christ, thoug I am not ignorant of your cares and troubles, in regard of your place and weaknesse: and of your many pensive thoughts, in regard of the Church of God: the happinesse of which, I am sure you desire so much to see: and that God in Christ to his may be all in all, though you were not at all; and knowing you are at all times willing to give forth your selfe in love for the good of all that desire acquaintance with, and knowledge of the Truthes of God; knowing you to be taken up by the power of the love of God: and as the Apostle Paul, Phil. 3. 8. Which counted all things drosse and dung in comparison of the knowledge of Christ; So I question not but you whose spirit is taken up with a power of love, will count it your your greatest happinesse, to declare to others the breathings forth of that love; and will esteem all other time milspent in comparison of an opportunitie wherein you may declare God in his love, to his Saints: not over them but in them; and therefore I make bould to present you with some places of the Scripture, desiring your thought on them, and

what may be gathered from them, as the holy ghost intendeth by them, and I shall desire God to direct you in them, that by you as an instrument, his minde maybe made known from them, the Scriptures are such as seem to speak contradictions, but I know it is because we want light in us to discover the deep things of God: some seeming to speak to man, as if in himself, he had power to turne to God, though the Apostle saith in Phil. 2. 12, 13, 14. it is of God, which worketh in you both to will and to do, other Scriptures are such as speak of Gods free grace, and love to mankinde, in giving himselfe for us, and setting his love upon us, without any preparation in us; and some other Scriptures which I shall desire you for the good of some other your friends, to speak from them, what the Lord is pleased to give forth to you of them, & though these many Scriptures at the first may seeme to startle you, in regard of the great taske, yet considering the great good, you may be an instrument to some, which so much long in these darke times, to know the mind of God from them, be prevalent with you, to answer my request, that so knowing his love and will, we may be taken up by the power of love to do his will; Thus not

doubt-

doubting of an answer, as speedily as you can conveniently; ceasing to urge you any more but with the darkenesse of the mindes of those who would much reioyce in that light which God hath given you, that it may be made out to them by the power of that Spirit that hath given it selfe forth in you.

Thus Commending you to the Lord, and to the Word of his grace, which is onely able to keepe you, and make out the misterie of his mind to you, (I rest, with my best respects to you) and prayers for you, desiring in love to serve you.

Errata.

Errata.

PAge 1. lin. 8. for, somthig, read, something, p. 2. l. 20. f. but sut such, r. such. p. 5 l. 8. f. one element, r is one element. bid. f directly, r. distinctly. p 6 l. 11 f made out, r not made out, p. 7. l 8 f done by, r. done by us p. 10. l. 1. f all come, r all to come, ib. l. 23 f. there, r. this p. 13. l. 15. f. is beleeved in, r. is to beleeve in p. 16. l. 9. f. cannot, r nor cannot, p. 17. l 15. f. to us, r. to God again. p 31. l 5. r. upholds, p 35. l. 5. r. are gathered. Ibip. l. 14. f. there is a sutableneſſe, r. there is no true seeing til there is a sutableneſſe p. 47. l. last, f vives, r. wives. p 49 l. 10. blott out his, p 51. l. 13. for, really in love, r. really live in love. p. 57 l. 2. r. consider meely p 61. l. 10. f. four parts, r. three p rt, p. 62 l 10. f branches, r. branches page. 64. line. 14. for. entred, r. centred, p 71. l. 7. de'e, ne, ibid. l. 8. r upon, p. 72. l 3. f reason to this, r reason to prove this, p. 73 l 4. r according to that. ibid. l. 11. f may desire, r. my desire, p. 74. l. 14. f. goodnes it self, r. goodneſſe in it selfe. p. 76. l 10. and 11. dele, in which covenant of grace. ibid. l. 21, f. law was, r. law, which was. p. 77 l. 16. for. doth destroy, r. doth not destroy ibid. l. 28. f. Such layings downe, r. selfe exalts it selfe, by such layings downe.

The

A DISCOVERIE OF TRUTH:

PRESENTED
To the Sons of Truth.



Ear friends, I ſalute you in the Lord; rejoycing much to to heare the breathing of Chriſt by you. I ſhould rejoyce to have an opportunity to exchange ſomethig of the language of Chriſt with you, face to face I have received your Letter, the ſum of which I conceive is this; that I, or rather Chriſt by me, would give you an anſwer of certain places of Scripture thus.

Firſt, what I by the ſpirit of God do apprehend to be the mind of God in them. 2. What concluſions naturally may be drawne from them. Which Scriptures, as you expreſſe in your Letter, ſeemes to contradict each other: ſome of them breathing forth the Goſpell, wherein all duties are ſweetly laid upon the power of life, given in by God; the other laying duties upon the creature to get life from God. To which I anſwer, according to that light which God hath given in to me, ſo is he apprehended by me, and according to that you ſhall have an anſwer from me.

Pſal 36.9. For the Scripture, which is the word of God, none can underſtand but ſuch as live in God, and ſo receive the knowledge of his minde, not from the ſecond, but firſt hand, which is the priviliedge of the Saints; who know truth from falſhood, and that by living in truth: Now this word of God, which indeed is God but as it is looked upon by us, and given out to us, in thoſe

thoſe two things is the word conſidered, as Law and Goſpell; and if you look upon theſe not in God as God, but as the word held out to us, then there is a difference, and that thus. We may deſcribe the law thus. A declaration of duties holding forth life, not to be given to us, but wrought out by us. The Goſpell we may deſcribe thus; It is a tender of a full Chriſt, from a free God to a nothing creature, in which tender, God is pleaſed to give down life from himſelf, not onely to be held out to us, but alſo to be revealed in us. So that this light in us, really becomes life for us, to produce in us, and act by us, what in the Law is required of us; in which deſcription you may conſider theſe Corrolies.

Deut 4 Lev 18. 5.

John 1. 4. Rom. 8. 3, 4. Ioh. 15. 5.

First, that the comming of Chriſt from God the father, to the ſonnes of men, was not the cauſe, but the effect of the love of God.

Ioh 3. 16.

Secondly, whatſoever is required of us, or can be deſired by us, is to be found alone in Chriſt, as he is held out to us.

Third-

Ezek. 16. 4,5,6. Rom. 4. 5. Rom. 5. 8. Iohn. 14. 6

Thirdly, that the tender of Chriſt to us, is not to any qualification in us, or any good wrought by us.

Fourthly, it is Chriſt alone that Brings down life from God; and carries up the ſoul again to God.

Fifthly, what we gather from the ſuppoſition, in the deſcription is this; that the tender of Chriſt in a promiſe, which is the ſumme of the promiſe, Chriſt firſt receives us in the going forth of himſelf through the promiſe, before we receive him in going out to the promiſe, and that is cleare from this ground: Becauſe we cannot go out to him, till we injoy a power from him, and wee never iujoy power from him, till we by the going forth of himſelfe, are laid hold on by himſelfe. Ro. 10 20.

Deare friend, for the uſe of the Corolies, I leave to you, or rather the truth in you, which is able ſo to unfold it ſelfe, as to overcome your heart with it, and ſilence al diſputes of reaſon that is againſt it.

Now for the Law; to thoſe that

ſee

ſee it onely by a light that flowes from it, and not according to the rules of the Goſpell, it will not only ſeem to be contrary to the Goſpel, but will cauſe the beholder to convert the Goſpell into Law, and preach the Goſpell as Law, and that one Element where Antichriſt lives. And that is the reaſon why wee have ſo many men in theſe daies that preach, and preſſe men to make bricke without ſtraw. But paſſing, over that, the Law I muſt confeſſe, is not looked upon directly from the Goſpell, by rules of the Goſpell, which darkens to us, both the Law and Goſpel: But we are to conſider the law thus, that the Law is, that wherein God diſcovers his authority as a God over us, requiring duties of us; and although wee have loſt that ability to anſwer Law, yet the Law continues to declare Gods authority, but not our ability. And for ſuch expreſsions in the word, you muſt work, yon muſt doe this and that; it is not to declare our abilitie, but left to declare Gods

autho-

authoritie, and this is the firſt rule to judge of the expreſſion of the Law, ſo as they may not contradict the Goſpell.

Object. This ſeems not to be a truth, becauſe that ſuch expreſſions in Scripture are not few but many, it is not onely at one time but often; to which I anſwer.

Anſwer. Had God withdrawn and made out theſe diſcoveries, which manifeſt his authoritie, it would have been conceived, that when there was an alteration in the creature, that this alteration wrought an alteration in God; And ſo it might be apprehended, that ſome thing below God, had the power to cauſe an alteration or change in God; which the Holy Ghoſt will by no expreſſion admit of ſuch a conſtruction.

Second Rule. God was pleaſed from his infinite love, to give a Chriſt, not onely to fulfill the Law for us, but alſo to be a light; as in us, ſo alſo a light held out to us, in which light we are to ſee the Law:

2 Cor. 3. 15. 18. Heb. 12. 1822.

For

For we are not now to ſee the Law in the valid light of *Moſes*, but in the uncovering light of Chriſt ; and if you thus ſee the Law, you ſhall ſee that which in the hand of *Moſes* was required to get life ; in this light of Chriſt you ſhall ſee it held out, as actions to be done by, or as begotten of life ; in the other, to work that we may be loved, here to work, in that we are beloved ; and this preſents the Law lovely.

For dear friend know this, that nothing is injoyrd by us as it is in its ſelf, unleſſe it be apprehended by a light ſutable to it ſelf ; for if wee looke upon a white object through a red glaſſe, the object is not white to us as it is in its ſelfe, but red according to the light through which it is apprehended by us. So God in the law, if judged by the bare expreſſions of the Law, and not in the light of love, he appeares rough and not lovely ; but when we being led forth by Chriſt, and ſweetly gathered up in Chriſt, and there ſee the Law, wee ſhall then ſee the Law lovely;

Rom. 7, 12 lovely; and ſay as the Apoſtle, the Law is holy, iuſt, and good. And ſo we ſhall not ſee ſuch a contradiction betweext the Law and Goſpell.

When we thus ſee truth in truth, we ſhall then ſee an one-neſſe betwixt truth, or rather the truth to one, and that onely one; which was which is, which ſhall be.

But I ſay no more of the Law, but come to give an anſwer to your Scripture in particular; according to your deſire.

And firſt of the firſt; being the 14. of John and the firſt:

Let not your hearts be troubled, ye beleeve in God, beleeve alſo in me.

In which Scripture, in generall it holds forth theſe two things.

Firſt, a dehortation; Let not your hearts be troubled.

Secondly, a direction; Yea, beleeve in God, beleeve alſo in me: But that wee may underſtand the meaning of the words, before we come to draw concluſions, conſider theſe things:

Firſt

Firſt, the party ſpeaking; Chriſt.

Secondly, his ends of his thus ſpeaking, which was this; he being to depart from them in his bodily preſence, and knowing what evill diſpoſition there was in them, knew well at his departure they would be full of feares, through much trouble, and ſo ſin againſt God.

Doct. The Doctrine from thence obſerved is this, that it was the way of Chriſts care in all his teachings, to keep his Diſciples from ſinfull fear, contrary to ſome mens teaching now, which preach obedience to be drawn forth from the terrours of a Law, and not from the power of love; which teaching produces directly ſuch effects as theſe. Ioh 16.33 Luk. 12. Luk. 1 74.

Firſt, it rather drives men from God, then draweth men to God, for men are drawn to love, onely by love, and God is love.

Secondly, the creature to help it ſelf, rather ſets upon that which is properly the work of God, then for it to worke from a power of God

GOD, ſeeing all come from GOD.

Thirdly, Such teaching teach men rather to live upon the creature then GOD; which wee doe, firſt, when we live upon the actings of God to us; and ſecondly when we live upon the acts of God in us, towards himſelf; This condition is full of feare, and whether this be a ſinfull feare ye or no, I leave you to judge, which I hope have otherwaies learned Chriſt; And ſo much of the party ſpeaking, with the end of his ſpeaking: Now of the matter ſpoke, and firſt, of the dehortation, *Let not your hearts be troubled*: The nature of a dehortation implies ſin, and in this do not onely conſider the dehortation, but the parties dehorted, which was the Diſciples that were poſſeſſed with Chriſt, from whence obſerve their concluſion; That not onely other, but even the members of Chriſt, through want of knowledge of Chriſt, are apt to be troubled with ſuch a trouble, that is condemned by Chriſt; I ſhall ſpeak

Luk. 8 24 25.
Mat. 6. 30

nothing

nothing of that trouble which is lawfull and approved of by Christ, nor of that trouble which is sinfull and contrary to Christ, because I have spoken of it in the conclusion before; only from one terme in this conclusion, I will draw one Corrolarie, that is this, that all trouble that is a sin against Christ, doth directly arise from ignorance of Christ; and so much of the dehortation. Mat. 16. 8, 9, 11.

For the direction, *Yee beleve in God, beleeve also in me.*:

First, *Ye beleeve in God*; in which words is not onely a direction but an acknowledgement, ye beleeve in God, implying thus much: which shall be as a conclusion from the words, which is this, that beleeving in God is the onely way to remove sinfull trouble from the hearts of the people of God: Sinfull trouble ariseth in us, from the not living upon God: but from a living upon some thing below God; now so soone, and so far as a man hath power from God, to beleeve

in God, ſo ſoone, and ſo far is he really taken up in God, and from thence made able to live upon God; now becauſe it is not a bare beleeving, but a believing rightly rectified, Chriſt ads this expreſſion, ye *beleeve in God, beleeve alſo in me.* Before we draw any thing from theſe words, we will firſt conſider the meaning of them, when he ſaith beleeve in God, beleeve in me, not that he intends God one object of faith, and himſelfe another, as being two, for they are one; Therefore he ſaith in that ſame Chapter, *He that hath ſeen me, hath ſeen the Father*, therefore I conceive the meaning of the place to be thus; Ye *beleeve in God, beleeve alſo in me:* That is, beleeve in God as he is held out in me; the concluſion from thence is this, that that faith which is the way of God to remove ſinfull troubles from the Spirits of the people of God, is not a bare beleeving of God, but a beleeving in God, as he is held out in his Son Chriſt: The Devills beleeve, and tremble, the truth hath a pow-

2 Cor. 5. 19.
Ioh. 17. 3.
2 Cor. 3. 18.
1. Ioh. 5. 20.

power and authority in it selfe, presented to men to subject their spirits and overturne the reasons of men, that they are so carried out to assent to truth, that they are made to accknowledge Truth to be Truth.

So *Simon Magus* and *Judas*, &c.

This faith men may have, and go to hell, this faith though it carries men to assent to truth, yet it never gives men to live in truth: nor gives men power from truth, to live answerable to truth; but this faith which is beleeved in God, held out in his Son Christ is a Gospell faith: Such a faith, the life of which, beleeving in Christ is the very excellency and glory of the Godhead held out by Christ: and may bee thus described. Apo. 18. 13. Iam. 19. Heb. 11. 1

1. It is for a soule by the supernaturall comming in of God to enjoy a supernaturall light from him: by which the soule is made able to see a sufficiencie in him to supplie all its wants, carrying with it a con-

ſent of will. from which deſcription we may draw theſe corrolies.

Firſt, that the life of beleeving in Chriſt is not onely of Chriſt, but is really in Chriſt, but is really the excellencie that is in Chriſt, which is the matter, or obiect of faith, beleeved by all that are poſſeſt with Chriſt, but I ſpeak this to ſhew what a ſweet union there is betweene the obiect and the joy.

☞ Second corolarie, that power that produceth faith, is not the bare diſcoveries of God in Chriſt to us: But it is by a ſupernaturall and divine revelation and diſcoverie of Chriſt in us: I ſpeak this for this cauſe, to ſhew that truth doth and muſt take hold of us before it can be truely beleeved by us.

Thrirdly, that ſoule that truely by faith ſees Chriſt, ſees ſuch tranſcendent and matchleſſe excellencie in Chriſt, that he is ſo overcome by it, that he is by the vertue of it voluntarily carried out, to conſent and ſubmit to it. And this is the cauſe, why ſoules when once they come

Can. 5. 10 to 16.
Cant. 2. 3.
Pſa. 110. 3

to

to ſee Chriſt, they ſee nothing lovely like Chriſt.

Secondly, that is the cauſe and reaſon why ſoules delight and love to live in thoſe ſweet beams of love, which ſweetly runs forth from God through Chriſt, which is not onely light to them, but life in them; dear friend, for the uſes of the concluſions, I ſhall leave to you, and ſo much in anſwer to this place of Scripture. John 1. 4 Gal. 2. 20

Now the next Scripture being John 14. 6, 7, 8. The words being thus: *Ieſus ſaith to him, I am the way, the truth, and the life, no man commeth to the Father but by mee*; *Philip* ſaith to him, *Lord ſhew us the Father and it ſufficeth us.*

Firſt, of the ſixth verſe, in which words we may conſider an anſwer to a querie, Chriſt ſpeaking in the fourth verſe, ſaying, whether I go ye know, and the way ye know. *Thomas* anſwereth in the fifth verſe, we know not whither thou goeſt, and how can we know the way? This ſeems to be a Paradoxe, Chriſt

affirming the thing, and yet *Thomas* denying it.

Doct. Thence we may observe this conclusion, it is one thing to know, and another to know that we know.

The second conclusion is, that Christ may know that in us, and for us, that we do not, cannot know, in nor for our selves; I speak this for these ends.

First, to shew it is a greater thing, and a higher priviledge to bee known of Christ, then to know Christ.

Secondly, it should teach us to live, not upon our knowing, but upon our being known of Christ: He that lives upon his knowing, and not upon the thing knowne, hee lives upon the Streames, but not in the Fountain; upon the beams, but not in the body; such a man may have his discoveries of divine things presented to him, but he hath little of the marrow of those divine mercies injoyed in him: and now I come to the words themselves: *I am the*

Hos. 11. 3.

the way, the truth and the life: No man comes to the Father but by me: In which words you may confidet a sweet discoverie of that divine Excellencie and sufficiencie that is in Christ. To speak plainely, these words hold out;

First, all that can be said concerning the giving downe of the Divine and sweet Excellencies of God through Christ to us.

And secondly, all that can be said of the sweet bringing up of a soul from the comming in of GOD through Christ to us.

And this is cleerly held forth in these words, where he saith; *I am the way, the truth, and the life.* I am the way that God gives down himself to you, and reveals all that is in himself for you; and I am the way through which you are given up to God, and through which you have sweet records and Communion with God, and in which you are made able sweetly to see (as in an open glasse) the divine unfoldings of Gods bosome secrets, I meane

the mysterie of his minde, so that a soule is minded sweetly with the minde of God; from which words thus paraphraſed on, we may obſerve theſe brief concluſions.

Coll. 2.9. 2 Cor. 3. 18. Col. 2.9. *Doct.* First, that God doth no way give down himself to us, as he is in himself; but through Christ, whom was for that end ordained; by himself, he is a sutable light to presſent such an object. If this be so, what shall we think of those that have found out other ways to bring down God to the creature, under the same consideration before spoken of? Not to speak of the dead way of nature, nor much of the dark way of the Law; but also of some guilded path, and wayes of the Gospell, which men do by using some expreſſions of the Gospell; do endeavour to make a conjunction of Law and Gospell, as one way to bring down God. Nay men have an art in these times, to turne the very effects produced by God, they go about to make them causes to cause an alteration in God: My meaning

ning is this, that even prayer and fasting, which in Gods way I much prise.

Which if true, is alone produced by a power from God; the end is, to fit and alter us and not God. Men now a dayes make these meanes, as a way to tye and constraine GOD, to alter and to change GOD; O monstrous, I desire to love the work but abhor the way.

Object. Surely this fasting you speak of, is not so as you say, but must needs be true fasting and praying, and that for this cause; because we have so many answers after one fasting and praying, of our desires in them.

Answ. To which I answer, if it be so, blesse God; and I desire to do the same. But if you judge of the truth of fasting and prayer, by an answer after it, and not by a right performing of it, then what difference is there I pray you, betwixt the Fast of *David*, and the Fast of *Ahab*? But I say no more of this thing.

Doct.

Ioh. 6 44. *Doct.* The second conclusion from this first thing is this, that no soul does or can give himself up to God, till he enjoys power from the sweet giving downe of GOD to him through his Sonne Christ; There may as well be reflections of the beames of a Sunne without a Sunne, as returnes to God without the enjoyment of God; then things act really to its proper end, when they act not only from but in their own Element. But what it is to love from the strength of love, and to act living acts, to a living end, from the distilling of a living power, I leave you to judge, whom I hope lives in those sweet streams? Whose spirit is fild by living under the drops of that divine fountain.

Doct. The third conclusion, that we see nothing truly in God, nor have no reall communion with God, but that which we see and injoy in Christ as the way; And so much of this first thing; *I am the Way.*

He saith also, *I am the Truth*; Christ

Christ, may be said to be truth these wayes;

First, in that he is the cause, declaring truth.

Secondly, he is the object or matter declared by truth; for all the Prophets writ of him; for all the Prophesies, and promises, pointed at him.

Thirdly, he is not only so truth, but he is truth essentially; For God was the Word, and the Word was God. He saith he is also life, that hereby he may appear to be as he is, all in all.

There is but three things essentiall in a mans way.

First, a way to walk in.

Secondly, a light of truth to discover the way.

Thirdly, a power to carry us on in the way, or else you must lye still. So by this you may see, that Christ is all in all to a Christian soul. For we are by Christ in Christ carried out to Christ, he being the way to God, and the truth that discovers God; and also the life that carries

you

yon on according to the truth discovered to God in that way.

1 Cro.1. 30. 1 Cro.3. 22. *Doct.* And therefore the conclusions from all this, is this; That Christ is all in all to a christian soul, he is all in them, all to them, all for them.

The use of this should teach us;

First, to see all in him.

Secondly, to look for all from him.

Thirdly, to teach us to give all to him,

Now for the next words, wherein Christ saith, *No man commeth to the Father but but by me*; This is but an explication of the former words, and the same conclusion does naturally arise from it, which was this; That we see nothing truly in God, nor have no reall communion with God, but that which we see and enjoy in Christ, as the way; and I shall say no more of this conclusion, nor of this verse.

Now I shall speak a word or two of the eight verse, where *Philip* said, *Shew us the Father, and it sufficeth*

ficeth us; In which words in generall, is discovered these two things.

First, a manifestation of a great desire, in these words; Shew us the Father.

Secondly, the reasons or grounds of this desire. First, he is a Father; Secondly, the knowledge of him is a satisfying good, in these words; *and it sufficeth us.*

In the desire, consider first the party desiring, with the speciall occasion producing that desire, which was the sweet manifestations of God by Christ, how he was to be understood as held out in Christ. The person desiring, was a soul possessed with God, from whence observe this conclusion.

That the discoveries of God by Christ, do abundantly inlarge and take up the heart and desires of that soule, that is really possessed with God, as he gives forth himselfe through Christ. *Doctr.* Cant 5.4, 5, 16.

Every thing loves to live in its owne light; God is the light of a soul possessed with himself.

Second-

Secondly, every thing loves, and in love is most inlarged to its owne center; but the soul which is possessed with God, is by him really centred in him.

Thirdly, nothing stirs up a thing, or inlarges the desire of a thing, so much as that which is the onely sutable good to the thing: but that soul that is possessed with God, and the life of the joy in the soul really flowes from God, nothing is so sutable good to that joy, as the unfolding of God himself.

Fourthly, men are carried out most sweetly and swiftly to that they apprehend most lovely. But that soul that understands the unfolding of God, from being really possessed with God, sees nothing so lovely as God himself, as he is held out in his sonne Christ. I say no more of this conclusion.

Secondly, in the desire, you may observe, the matter desired shewes the thing desired was to see God; hence observe this conclusion.

Doct. That the manifestations of God

God in the way of the Gospell, is a very desirable thing, and they that know it will desire after it: From the termes of the conclusion you may observe this; John 4.10 John 4.42

That the sight of God is an object worth viewing.

Secondly, the Gospell is the onely way to see God in the objects of love.

Thirdly, that no soul can truly desire God in the way of the Gospell, till he by him has a knowledge of him.

Fourthly, that soul that ever had a reall knowledge of God, can be satisfied by seeing nothing but God: And so much of that conclusion.

Thirdly, we are to consider not onely the thing desired, but the extent of the desire; Shew us. *Philip* did not onely desire it for himselfe, but for others as well as himselfe: Thence observe this conclusion.

Doct. That those desires that run forth to God, and really flow from God, are not desires limited within a mans own breast, but extends it

self

ſelf for the good of others, as for it ſelf. That life which is given out to us and produces deſires in us, doth really produce a ſelf-dividing power in us: That is the cauſe why Chriſtians are ſo free in their deſires for others, and in their diſcoveries to others what is diſcovered in them.

Streams that flow from the fountain as their center, need not have ſecondarie cauſes to carry them to their center again, for they naturally run into it, being really one with it: So it is with Chriſtians, they ſtand not in need to have ſomething put in their mouthes in a ſecondary
Mich. 3. 5. way: Like thoſe Prieſts in *Micah*, whom unleſſe you put ſomething in their mouthes will bite: Or like ſome, whom when they hear that there is an opportunity to preach Chriſt to creatures, they preſently demand what they ſhall have from the creature? And if they can have more from the one then from the other, their deſires is taken off from the leaſt to the moſt, though there

is

is moſt need where there is leſt: it is to be feared, that it is not the need of the man, but the love of the meanes and mony that carries him. It is not ſo with ſoules poſſeſſed with Chriſt, whoſe deſires run out for others as well as for it ſelf, in a ſelf-denying way, they cannot chuſe but breathe forth to others what Chriſt breaths forth in them: So much of that concluſion.

Fourthly, conſider the object of their dſires, or the perſon of whom they deſire, which was Jeſus Chriſt, in theſe words; Lord ſhew us. The concluſion from thence is this.

Doct. That it is the ſole work of Jeſus Chriſt, to reveale God the Father to the ſons of men: Hee alone was deſigned of God the Father for that end. Mat. 11. 27.

Secondly, none can truly and fully diſcover God, but thoſe who truly and fully know God; but no man truly and fully knowes God in the firſt ſence, but the Lord Chriſt: *Ergo*, none can make known God the Father to the ſonns of men but

Christ : Besides, if you consider what the true knowledge of God the Father, is through the teaching of the Sonne, the very nature of that description will confirme this doctrine.

First, we will show you what this knowledge is not.

First, not a naturall light of seeing God, wherein reason in apprehending doth so comprehend, that reason is the proper judge of what is apprehended.

Nor secondly, do we intend a legall knowledge, which light flowes from the Law; wherein the soul is made able to see God, as a God over him, but not as a God for him, unlesse they be for him.

Nor thirdly, we do not intend a gospel knowledge in a notionary way; by that I mean, mens running out to fetch in notions of the truth, and are not fetcht in by the power of the truth, and so they rather carry notions of truth then the power of truth carries them: And that is the cause why some walke loose-

loosely in the profession of the gospell, which is a matter of great grief. But men do exceeding ill in laying these scandals upon the truth, and not distinguish professors from possessors of truth.

But to give you a description of the true knowledge of God through Christ, we may describe it thus;

It is a supernaturall light set up in the soule by God, the life of which light hath his residence in God, the actings of which light is all together for God.

From whence you may observe these corolies.

The first is this, that all means, nay the perfection of all things below God, cannot bring a naturall man spiritually to understand God, for it is produced by a supernaturall light, set up in the soul; from that word set up in the soul, you may observe this corolie. Mat 11. 27.

That that soul that really understands truth from being possessed with truth, nothing in that soul is exalted above truth. Iohn 3. 29. 30. phil 4.8.

Psa.21.13 Then from this word, set up in soul by God ; from whence you may observe this corolie :

It is alone the power of God that exalts truth. And from this expression, the life of which light hath his residence in God ; observe this corolie.

That soul that truly knowes God from the commings in of God, that Col 3.3. light is really maintained by a life Cant.4.16 that is in God. Then from this word, the actings of which light is altogether for God ; thence observe this corolie.

Ioh.1.2,3,4, 5. That all true light that flowes from God doth sweely carry out a Gal.1.16. soul, in every act to live to God: the light of knowing is the life of conforming, and so much of that conclusion.

The next thing is the matter desired, *Shew us thy Father.* Whence observe this conclusion.

Esa.63.16 *Doct.* To see God as a father, is that which is very desirable ; that is the way that God presents himselfe through Christ to the sonnes of

of men, to draw forth love in them to himſelfe. It is the very tenor of the goſpel, thus to preſent God, and thus to ſee GOD. It is a relation that upohlds and indeers more then any : it remove feares, and confirmes faith : we are not to preſent this relation in the goſpell to be begotten by obedience, but to beget obedience; but no more of this concluſion.

The laſt thing is the reaſon; *and it ſufficeth us*. Where you may not onely ſee the reaſon, *it ſufficeth*; but the extent of it, it ſufficeth us: Thence obſerve theſe two concluſions.

Doct. Frſt, it is a ſatisfying good to a ſoul poſſeſſed with GOD, to ſee GOD; ſuch a ſoule as he lives and ſo ſees, ſo alſo he lives by ſeeing, and ſo far as he ſees GOD, ſo far he reallie enioyes what he ſees, and in the inioyment can ſee nothing like it. And as *Iacobs* ſheep, who was made to conceive by a ſight of the ſpeckled rods in the Troffes where they drank; ſo Beleevers who are Pſal. 4. 6,7 Pſ. 17. 15.

forth to drink of theſe ſtill waters, which are to refreſh the City of God, and in them ſee the beautie and ſweetneſſe of God, and immedeiatly conceive and bring forth fruit ſutable to God. It is reported that the Dove is made fruitfull by kiſſing, but I am ſure that Beleevers who are called Doves By Chriſt, by the left kiſſe of the mouth of Chriſt, are made preſently to returne reflections of love to Chriſt: My beloved is mine, and I am his. No more of this concluſion.

And from theſe words not onely ſatisfie, but ſaisfie us, you may ſee;

As before the deſire of *Philip*, that others as well as himſelfe might ſee God; ſo in this place you may ſee his faith and knowledge in this word; *It will ſatiſfie us.* Thence obſerue this concluſion.

Doct. That thoſe that are acquainted with the effects of the truth in themſelves, can alſo judge what ſatisfaction other enjoy from truth as well as themſelves, that live in the ſame truth with themſelves.

But

But I ſhall ſpeak no more of this concluſion nor of this verſe.

The next Scripture is in the 21 of the Revelation, and the latter end of the ninth verſe, *Come hither and I will ſhew thee the bride, the Lambes wife*; The Revelation holds forth two things:

Firſt, a diſcoverie of Chriſt;

Secondly, a diſcoverie of Anti-chriſt.

Firſt, of Chriſt, and that in theſe things; in the ſweet excellencie of himſelfe.

Secondly, the neer oneneſſe the Saints have with himſelfe.

Thirdly, the great victorie and priviledges the Saints have by Chriſt. Reve. 1. 13, 14, 15 16. & 9.

Secondly, the diſcoverie of Anti-chriſt is held out in three things: 12. & 9.7. & 12.9. & 13. 1, 2. & 13. 4, 5, 6, 7, 8 and 18.2.

Firſt, in his Riſe.

Secondly, in his Reigne.

Thirdly, in his Ruine.

The diſcoverie of Chriſt in the laſt thing, which is the priviledge; the victory, and the deliverance the Saints have by Chriſt, is ſweetly held

held forth in theſe words; *Come hither and I will ſhew thee the Bride the Lambes wife*, In which words you may conſider two things.

Firſt, an exhortation in theſe words, *Come hither.*

Secondly, the reaſons or incouragements to back on the exhortation in theſe words; *And I will ſhew thee the Bride the Lambes wife.*

1. Of the exhortation, wherein you may conſider theſe things.

Firſt, the partie exhorting, an Angel.

Secondly, the partie exhorted, JOHN, a ſoul poſſeſſed with Chriſt; from thence obſerve this concluſion.

Revel.1.1 Luk.2.10. *Doct.* That God hath not onely men but Angels if need require, to preach the priviledge that comes by Chriſt to chriſtians; Nay, rather then they ſhall be untaught, God will teach them himſelfe ſo much for that concluſion.

Secondly, conſider the exhortation it ſelfe, in theſe words, *Come hither*, in the bowel of which exhortation,

is

is included a ſweet admiration; from thence obſerve this concluſion.

Doctrine. That the underſtanding of the union b ween CHRIST and CHRISTIANS, is ful of high divine miſteriall wonders, and this will appear if you conſider the nature of it, the privi edges the Saints have in it, or the glorious effects that flow from it, nay if you conſider no more but this, the nearneſſe betwixt the ſeeing, and the object ſeen, and the ſweet, and ſwift acting of the ſpirit when it ſees, in running out to the thing ſeen, ſo that it really injoyes and lives in the thing ſeen: but no more of that. Now from this word, *come hither*, his meaning is, not to come from one place to another, nor from one perſon to another, for places and perſons, of themſelves, and from themſelves cannot farther diſcover truth. So this word, *Come hither*, doth imply a drawing up of the ſpirit of JOHN to a higher degree of the injoyment of the light of God, that from thence he may be made able to underſtand a further diſco-

Epheſ. 5. 23.

diſcoverie of God, from thence you may obſerve this concluſion.

Reve. 1. 10 Pſa. 26. 9. *Doct.* That no ſoul can nor doth any further ſee the manifeſtations of truth, then they by it, gathered up in it; the reaſon of this is becauſe that the truth is as well the life of the eye, as the glory of the object, unleſſe the eye be inlarged, as well as the glory of the object, we cannot ſee what is dicovered, and the being taken up in the truth, is the inlargement of the eye to ſee the truth; and there is a ſutableneſſe betwixt the eye and the object: that is the reaſon Bats and Owles do not love to flie but at evening tide, and that is the cauſe the Eagle loves to look upon the ſun, becauſe the Eagles eye & the Sun hath a ſutableneſſe on them, and ſo, people legalliſed, by the Law, do not delight to look upon the glorious diſcoveries of the Goſpell, and thoſe that are Goſpelliſed, love to ſee nothing elſe but the glory of the Goſpel, but I ſhall ſay no more of this concluſion. And ſo much of the exhortation, now for the incouragement.

ment. *I will ſhew thee the Bride the Lambes wife.*

Firſt, *I will ſhew thee*, thence obſerve this conclvſion.

Doct. That the manifeſtation of Chriſt, is incouragement enough to Chriſtians to hearken to Chriſt, that ſoule that ever was acquainted with it needs no more incouragement to draw forth its Spirit to Chriſt, then to heare it ſhall have a manifeſtation of Chriſt, they ſee ſuch excellencies in it, and receive ſuch ſweet content by it, that by the diſcoveries of the miſterie of the Goſpel, ye may even as with a twined thread leade a ſoul Goſpelliſed round about the world. So much of that concluſion. prov. 8. 31. 31.

Come hither and I will ſhew thee the Bride, in theſe words is the matter ſhowne, which is the marrow of the incouragement ſet out in theſe two words; *The Bride the Lambes wife.*

1. The *Bride*, which metaphor ſets out the oneneſſe betwix Chriſt and his church, therefore the ſpirit declares

clares her to be a *Bride*, and to make this title appear glorious he saith, the *Lambes wife*; that so it may appear that this title given to her by Christ is so far glorious, as it flowes from union with Christ.

But first I will begin with the word *Bride*, from whence observe this conclusion.

Hos. 2 19. Isa. 26. 5. Iohn 3. 29

Doct. That there is a sweet Matrimoniall contract betwixt Christ and his Church, for proof of which conclusion, I shall do these three things.

First, I shal prove it by Scripture.

Secondly, I shall shew you how it agrees with a Matrimoniall contract too, and therefore fitly set out under that title.

Thirdly, I shall show you wherein it transcends all other matrimoniall contracts in the world; for this title is but a metaphor, and metaphors are not to compare, but to declare Christ, and therefore there is a transcendent excellency in the union betwixt Christ and his church, that is not to be found in the limits of this metaphor.

But

But first for the proofe of the thing. Hos. 2.19. I will betroth thee to me for ever. Esa 62. the latter end of the fifth verse; As a Bridegroome rejoyceth over his Bride, so shall thy God rejoyce over thee. Joh. 3.29. He that hath the Bride, is the Bridegroom.

And for the second thing, wherein it doth agree with the matrimoniall contract, therefore fitly so called; as appeareth in these things.

First, because there is a perticuler woing, before there is an actuall possessing or uniting; as you may see 2 Cor. 5. 20. Now we are Embassador for Christ, as though God did beseech you to be reconciled. Gods woing is nothiug else but the sweet expostulations of love with the soul, by which he brings home a soul to himself, and makes a soul one with himself.

Secondly, a mutuall consent of will is the essence, as in other, so in this marriage. 1 John 12. To as many as received him; but the word should be read, as many as consented to him,

unto

unto them he gave the priviledge of the ſons of God.

Thirdly, as in other Marriages ſo in this, there is a ſpeciall living with each other, Chriſt lives with the ſoule, and the ſoul lives with Chriſt not onely as domeſticks, but as boſome friends, in which familiarity, there is ſweet imbracements and ſpirituall ſalutings, and making knowne the miſeries of each others minde to each other, through which they are ſweetly wrapped up in each other, theſe ſoul-raviſhing refreſhments, that the Saints enjoy in this fellowſhip with Chriſt, none knows but they that injoy it, for Chriſt lives ſo with a ſoule, and a ſoule ſo with Chriſt, that under that conſideration, a ſoul is but a *Nowne adjective*, and cannot ſtand nor ſit by it ſelfe, without Chriſt.

Fourthly, as in other Matrimoniall unions, ſo in this, the ſoule is made fruitful by living with Chriſt, for it is alone the ſweet & glorious diſcoveries of Chriſt, that makes a ſoul bring forth fruit ſutable to Chriſt.

Fifthly,

Fifthly, as in other marriages there is a kinde of tranſ-acting of each o-thers condition to each other; the riches of the Husband to the Wife, and the povertie of the Wife to the Husband: So it is betwixt Chriſt and a Chriſtian, as you may ſee in the 2 Cor. 5. and laſt; *He that knew no ſin became ſin for us, that we might be made the righteouſneſſe of God in him.*

Whatſoever Law, ſin, or conſcience hath againſt a man, is taken away by Chriſt, he being one with Chriſt, and all that is in Chriſt given forth by God through Chriſt, is made over to a chriſtian made one with Chriſt, and is as really a chriſtians as Chriſt himſelf.

Sixthly, as in other Marriages there is a ſympathiſing one with the other, ſo in this Chriſt ſweetly ſimpathiſes with his ſpouſe, and the ſpouſe ſweety ſimpathiſes whith Chriſt.

Seventhly, as in other matrimoniall union ſo in this; in their abſence from each other, there is much longing

longing for each other, and in the preſence of each other much rejoycing and delight in each other: And ſo much of the ſecond thing.

For the third, where it tranſcends all other matrimoniall contracts in the world; that it doth in theſe perticulars.

Firſt, in that the mutuall conſent of will, flowes from one and the ſame power; it is not ſo in other matrimoniall contracts: for though a man hath a will to marry a Virgin, yet he hath not a power to make her willing to conſent to him. But it is ſo with Chriſt, that, that power of love that carries out Chriſt to be willing to make himſelf one with us. the ſame power makes us willing to be one with him.

Secondly, in other mariages mens love is caried out to the party beloved, as being beautifull; but it is not ſo with Chriſt, for Chriſt doth not match with us becauſe we are beautifull, but being deformed, to make us beautiful: And this you may ſee in the 16. of Ezek. 5, 6, 8. where

where you may see the time of Gods love was, when they were in their bloud: And God there entred into covenant with them, not because they were beautifull, but even when they were in their bloud, and this he did to make them beautifull. As you may see Ezek. 16.14. where God saith, I beautified you in my own beautie: If a *Moses* marry an *Æthiopian*, she is an Æthiopian still, but it is not so betwixt God and the soul.

3. In other mariages, commonly men marry such that are suitable in portion, but Christ never maries such that are rich, but being poore he marries them to make them rich; and for that end, Christ became poor that we might be made rich.

Fourthly, in other marriages infirmities in a wife, or accusations against a wife, doth many times take off the love of a husband from the wife, but its never so with Christ: Will the divell accuse *Iob* to the Lord? Yet the Lord is not changed by it, but declares the

same approbation of *Iob* as before: And so the Spouse who hath infirmities in her, and she confesseth the same, saying she is black; yet Christ in the same Chapter saith, she is fair and comely.

Fifthly, that which is a just ground according to law, to take off the love of a husband from his wife, so that there is no acceptance to be found with a husband in the returne of his wife; its not so betwixt God & the soul: And this you may see at large in the third of *Ieremiah* and the first verse.

Sixthly, that which makes a separation in part or whole betwixt a man and his wife, neither in part nor whole can make a separation betwixt Christ and a christian.

As poverty, imprisonment, and banishment, may make a separation in part, and death makes a totall separation; But know this, if the world makes a christian poore, or sends him into prison or banishment, all this cannot deprive them of sweet fellowship and communion

nion with Christ; who hath ingaged himself to be with them, and to unfold himselfe to them, not lesse but more at such times: when *Ieremiah* and *Paul* were in prison, when more enjoyments from God, and unfouldings of God than then? And then for death, tis so far from separating us from God, that then is the time wee have a full injoyment of God. And herein I have discovered, wherein this matrimoniall contract doth transcend all other: I should draw a corolie from each of these particulars, but for brevities sake I will passe them over; and make onely a briefe use or two of instruction, from the whole conclusion.

And first to instr uct us; if this be so, then let it teach us to look upon Christ as a husband; and that we do when we do these things:

First, when we look upon him, as none like him.

Secondly, when wee look for all lawe and government from him; It is not the vives duty to make lawes,

but to obey lawes; ſo it is not the churches duty to make laws for the worſhip of Chriſt, but to conform to ſuch laws for worſhip, given forth by Chriſt.

Thirdly, we are ſaid to look upon Chriſt as a husband, not onely when we go on in our duty to conform to him, but alſo when we lay all our povertie and debts upon him. But it is here with chriſtians as it is with ſome ſimple women, who out of a pretended humilitie (though reall pride) inſtead of laying their debts upon their husbands (whom have enough) they pinch themſelves to pay their debts from themſelves: So many chriſtians, when the law and conſcience comes to them with a writ, they not knowing their freedom from them, do not ſend them to Chriſt, and lay them upon Chriſt, but endeavour to anſwer ſuch things from their reſolutions againſt ſin, and from their conformitie to Chriſt; and ſo ſet up their reſolutions and conformity as a Chriſt.

Fourthly, in looking for all maintainance from him.

Fifthly, in doing all things for the honour of him.

Next use is of comfort; to comfort all the people of God, that they have such a husband provided for them, which is God: It is a comfort to them in these perticulars.

First, in that he is a husband, that lookes for nothing in you to draw his love to you.

Secondly, no infirmity in you, can draw his love from you.

Thirdly, nothing that befals you can make a separation betwixt Christ and you.

Fourthly, he will call you to no duty, but he will give you a power sutable to perform duty.

Fifthly, ye may be sure he is such a husband, that will be so farre from failing in his love, that he will transcend all in love: So much of this use, and of this conclusion.

For these words, *the Lambs wife*; which is an explication of the former, to make the former title glo-

rious; Thence you may observe this conclusion: That titles gven to us by Christ, are so far glorious, as they flow from union with Christ. Nay, we may adde one word in the conclusion, and draw it thus.

Doct. That all titles given to us by Christ, nay our very actings towards Christ, is so farre glorious as it flowes from union with Christ; for if we beleeve, or love, or rejoyce, or conform, this is no farther glorious, then it is a fruit of Christ, flowing from union with Christ: But no more of this doctrine, nor of this verse.

Ioh. 15. 4.

The next Scripture is the 40. of Isaiah and the 11. verse, the words being these: *He shall feed his flocke like a Shepheard, he shall gather the Lambes with his arme, and carry them in his bosome, and shall gently lead those that are with young*; Which Scripture is so ful of divine sweetnes that I do not know how, briefly to give an answer to it; all things that are essentiall to the bringing home of a soule to Christ, and all divine privi-

priviledges belonging to a ſoul, thus brought home, and all objection that can be made by a ſoule againſt theſe, are ſwetly held forth and anſwered in this verſe.

If a ſoule doth object and ſay, I am dead and have no power? How ſhall I come to Chriſt? Chriſt anſwers; I will gather them with my armes; the arme of Chriſt is his, the ſtreength of Chriſt, and the ſtrength of Chriſt is the power of love held forth in Chriſt, and further, whereas they may object and ſay, If I am brought home to Chriſt, I ſhall have many oppoſitions, troubles and trials, how or where ſhall I be preſerved?

Chriſt anſwers; That, in this word, *I will carry them in my boſome*, an expreſſion full of divine refreſhment: and whereas they may further object and ſay. I am but weake and newly begotten by Chriſt, and am not able to anſwer the commands of Chriſt, Chriſt ſweetly anſwers; *I will drive them gently that are with young*, We will begin with

the first expression.

Ioh.10.16 Iohn 14.6 First, *I will gather my Lambes with my armes*: Gathering implies, bringing home, thence observe this conclusion.

Doct. That the bringing home of a soul to Christ, is the sole worke of Christ; And this is cleere from many places of Scripture, and so if you consider these things.

First, what conversion is.

Secondly, if you consider the metaphors the Holy Ghost takes up to declare conversion by.

First, what conversion is, it is not a turning from a rude course of life, by the power of education, nor it is not a legall conformitie to the Law, produced by the power of conviction, that meerly arise from the terrours of the Law, neither is it a bare profession of the Gospell, without being possessed with it: but it is for a soul, by the supernaturall commings in of God, so to be taken up in God, and overcome by God, by the vertue of which he is carried after God, against all oppositions, what-

whatſoever, from the termes of which deſcription, for your better information obſerve this corolie.

Firſt, that it is above the reach of nature to bring home a naturall man to God, but it is ſingly and ſolely, the power of God. Pro. 16 1.

Secondly, that every ſoul brought home to God by a power of God, is ſweetly taken up in God himſelfe; Chriſtians are not onely under love, but they really in love, they doe not onely reſt on, but they ſweetly reſt in the boſome of God himſelfe.

Thirdly, That the excellencie ſhewed in God, by ſoules brought home to God, is an overcomming excellence: Truely friend, a man cannot ſpeak of this from a real injoymentofit, but he is really, ſweetly and ſwiftly overcome by it; O what divine wonders, what refreſhing ſweetneſſe, what objects of love, nay what all love, doth that ſoul ſee in God, that really lives in the boſome of God. It is not poſible for a ſoul

ſoul to ſee it, but he muſt, he ſhall be overcome by it.

Fourthly, the running forth of the Excellencie of God, ſeen in God, is the vertue and power that carries on ſoules after God.

Fifthly, that no oppſition againſt Chriſtians in the following after Chriſt, can any way take off the love and deſire to Chriſt.

Eſa. 43.2. Ier 33.3.

The reaſon is becauſe the more they are oppoſed for profeſſing of him, the greater incomes they have from him.

The ſecond reaſon is, becauſe they ſee a macthleſſe excellencie in him; once ſee Chriſt, and none like him: water will quench fire in any place, onely in lime, and there it will make it burne the more.

Oppoſitions may hinder mens going on in profeſſing of Chriſt, if not poſſeſſed with Chriſt; but they that are not only profeſſors but poſſeſſed with Chriſt, it will make them run forth after Chriſt much the more: the kingdome of God ſuffereth violence, and the violent take it by force.

ſorce. And ſo much of this firſt thing, what converſion is.

Secondly, for the metaphors that the holieſt takes up to declare converſion, doth declare it is done alone by the power of christ, and nothing elſe; ſometimes he ſaith it is a begetting, well he may ſo ſay, for a childe can do as much toward his own begetting, as a man toward his own converſion. 1 Pet 1 3.

Secondly, he compares it to a reſurrection; he may well ſo ſay, for a man may as well riſe out of the grave and live of himſelf, as a man can riſe out of the grave of ſin, and live to God, without a power of God. Col 3.1.

Thirdly, it is compared to a creation; which is to make ſomething of nothing, which is proper to an infinite power: What ſhall wee thinke of thoſe then who preach for preparations for christ, and ſtir up men in the worke of converſion too, to work with Chriſt; and think they do well in ſo doing? We may ſay of theſe men, as thoſe the Apoſtle Epheſ. 5. 10.

ſaid

said would take upon them to preach the law, but knew not what they said, nor whereof they affirmed: But I say no more of them but this, the Lord lead them and us so forth by the truth, that in all our expressions of such things, we may lay down all things, and exalt the truth: so much of this first conclusion.

And from the second thing, *I will carry them in my bosome*: First, I will carry; then I will carry; them in my bosome.

From the first, I will carry them, observe this conclusion.

Doct. That all soules brought home to God through Christ, shall undoubtedly bee carried on by Christ; That appeareth from these grounds.

First, because the power of carrying on to God, is the same power that brought a soul home at the first to God, which is alone the power of God; therefore we may draw the sillogisme thus.

That which depends upon the power

power of God, that should stand. But as well the carrying on a soul, as the bringing home a soul, depends upon the power of God; *Ergo*, it must needs stand. 1 Pet 1.5. Ier. 32. 40.

Secondly, that which hath a dependence on the faithfulnes of God without us, and not to any qualification within us, that must needs stand: But our carrying on to God as well as our being converted by God, hath a dependencie upon the faithfulnesse of God without us, *Ergo*, it must needs stand. But if this be so, what shall we think of those that would have a man be a childe of God to day, and a childe of the devill to morrow? but I say, no more of that thing.

Next Use, is a use of comfort to the people of God; in that their preservation and carrying on to God through Christ, is really done by a power of Christ: For we are kept by the power of God, through faith to salvation. So much of this first thing I will carry them: Now for the next thing, *I will carry them in my bosome.* The

The word *bosome*, is a metaphor, in generall it holds forth love, from that, we may draw this conclusion.

Doct. That all soules brought home to christ, do not only live by, but really in the love of christ, but this word *bosome*, holds forth many particulars.

First, it holds forth a neereneſſe to christ.

Secondly, a familiar and sweete communion with christ, from which particulars observe these conclusions.

Doct. First, that there is a sweet neerneſſe betwixt christ and a christian, this is set out in divers things by christ himselfe, where he saith, You are the Branches, and I am the Vine; A Vine and the Branches live by the vertue of one life, they are of a nature, they bring forth one and the same fruite, this neerneſſe and oneneſſe is to be considered in these things.

First, in their being, A christan hath not onely a being in God as a creature, but he also hath a being

in

in him as a christian, which is a riches being consideredy meerl in the will and free love of God; and this was before for him, before he was brought forth into the world by God: and what is christ considered as christ; but the brightnesse of his Fathers Image, which is nothing else but the runnings forth of the fathers free love, whatsoever directly flowes from a thing as the first efficient cause hath a direct beinig in the thing that is thus the cause of it; and so christ as a christ, and his Father are one.

Secondly, there is an union of persons in time, and that two fold.

First, an union of possession, or as some would have it, an union of portions, and that is by the righteous being that was in God before all time, and doth in time through christ put forth it self in the revelation of it self in a soul, and takes up the soul in it self, and gives the soul actually to see it self to bring forth fruit sutable to christ.

Second-

Secondly, there is a union of will and affections, and that is that which Chriſt aimeth at in the 17. of *Iohn*, ſpeaking thus, *He came not to do his owne but his fathers will*, and in the 17 of John, he praies to his Father, for his diſciples, that they may be as we are, one; and yet they were one in the firſt and ſecond ſence, & therfore the un on he praies for, is of will and affection, the perfection of which union, is the higheſt pitch that ever the creatur ſhall attain to, this union is increaſed & built up by the commings in of God, and that thus, God is pleaſed by the ſweet, unfoldings and commings in of himſelfe, ſo to fould up the ſpirit of a man in himſelf, that ſo the ſoule is brought not onely to will ſutable to the will of God, and love ſutable to love, but is ſo minded with Gods minde, that hee will in his will, and loves in his love; the uſe of this is, to teach all chriſtians, not to comprehend, but ſo to apprehend, as to admire the wonderfull depth of the riches of the love of

God

God in making his people thus one with himſelf, ſo much of this concluſion

Secondly, the word *boſome* holds forth a ſweet familiarity and acquaintance; from thence obſerve this concluſion.

Doct. That all that are called home by Chriſt, are not onely called to be his ſervants, but they are called unto a ſweet familiarity and friendſhip with himſelf, they are called to be boſome friends, they ſhall know the heart of Chriſt, they ſhall be dandled upon the knee of Chriſt, they ſhall be hugged in the ſweet imbracements of Chriſt, they ſhall be refreſhed by the kiſſes of the mouth of Chriſt, they ſhall ſup with him, they ſhall lie with him, they ſhall live with him; they ſhall die with him.

How lovely is it to live and die in the armes of love, none knowes it but he that enjoyes it, this love is the priviledge of the Saints; And ſo much of this concluſion.

And ſo much of the ſecond thing; *I will carry them in my boſome.*

The third is, *I will drive them gently, that are with yonng*; he ſets the drivings of the Goſpell or love, in oppoſition

to the driving of the Law, hence obſerve this concluſion.

Doct. The drivings of the Goſpell are gentle drivings.

That which carries one on by the power of love, and not by the terrors of a Law, that is a gentle driving; but the drivings of the Goſpell are ſo: *Ergo*, Therefore they be gentle drivings.

Secondly, thoſe commands which doth not onely command duty, but in the bowels of the commands brings a power to perform duty; that is a gentle driving: But whatſoever Chriſt in the Goſpell requires of us, thoſe commands brought home to us, brings power in them to conform a ſoul ſweetly to them; theſe and many other ways may we prove the concluſion: but I ſhall not at this time ſpeak of. But from all this whole verſe, in a concluſion of what we have ſaid, we may gather this concluſion in a way of comfort to poor ſouls.

Doct. That whatſoever can be objected by them, concerning their bringing home to Chriſt, and their preſervation in Chriſt, and their being carried on after Chriſt; by Chriſt is anſwered

ſwered for them in theſe words: *I will gather my Lambs with my armes, and I will carry them in my boſome, and drive them gently that are with young.* But I ſhall ſpeak no more of this verſe.

The next Scripture is in the 16. of the Revelations, and the beginning of the 19. verſe, the words being theſe; *And the great Citie Was divided into four parts.*

I ſhall ſpeake ſomething to theſe words, though not much: I might ſpeak ſomething of them in referenc to the words going before; and ſo we may ſpeak ſomething of the ſeven Vials, and ſomething of the three unclean ſpirits, that came out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet: The unfolding of which things, would give a great light to diſcover what the City is, and what the three diviſions are: But I having ſpoke ſo largely to the other Scriptures, I ſhall not ſpeak much to this Scripture: And therefore paſsing over all the matter before, I ſhall ſpeak briefly to the words themſelves.

And firſt for the great City. If you

ask me what I conceive that to be? I answer, I conceive it to be the Antichristian state, or the state of Antichrist, which state is against Christ, and condemned by Christ. It is a state of pride, which word begins with *P*. And for those three divisions here spoken of, it is three Powers or Governments which live in it, and is dawn forth of it as branches from the body; and surely in that they live in it, they must needs be like to it: And I told you the great citie was the state of Antichrist, a state of pride; that is set up in opposition against Christ, and being a state of pride as I told you before, begins with *P*; and those three states in it, or branches drawn forth out of it, unquestionably is like to it, and as that begins with *P*, so I beleeve do they.

As first, Poperie.

Secondly, Prelacie.

And as for the third state in it, or branch flowing from it as part of it, unquestionably it begins with *P*, as well as the two former; but when we see it, or rather feel the smart of the execution of it, then shal we the better understand it; & be able to give a description of

of it; but I ſpeak no more of this Verſe.

But you may object and ſay, though I will not give forth my thoughts any further of this Scripture, or eſpecially of the third ſtate that lives in it, or flowes from it: but you ſay we ſhall better underſtand it when we feel the execution of the power of it; but may we not in the mean time have ſome ſymptomes how to diſcover it?

To which I anſwer, that unqueſtionably it is made up of pride, and muſt needs begin with *P.* as the reſt do, *Daniel* gives ſome light for the underſtanding of it. Firſt, in that he ſaith it is a little horn; it doth not appear great in ſubſtance, but ſharp in the nature; covered over with fairer ſhews then the other, fairer in expreſſions, but as evill intentions as any. It is a horn that throwes down other horns to ſet up it ſelf; and it is a horn as it is the leaſt, ſo it is the laſt.

Dan. 7.8. Popery and Prelacie did rather indeavour a continuation with each other then a ruine of each other.

And *Daniel* ſeemes to hold forth ſomething for the underſtanding of it, given forth in the languiſhing of it: Therfore ſurely in the language and doctrine held forth in ſuch a power, we may ſomewhat gueſſe of it; and that

Dan 7.20.

doctrine which doth directly crosse and contradict the doctrine of Christ, must needs be the doctrine of Antichrist: as these doctrines do, which I shall name to you.

First, that doctrine which teaches men not to worke from a power of love given forth by God, but teaches men to work, and in their working so to work, as to alter God, and get love from God, that is a doctrine of Antichrist, and not of God.

Secondly, that doctrine that holds forth Religion as onely entred in a law, and not produced by love, that is not a doctrine of Christ; who was sent by his Father, onely to hold forth a doctrine of love.

Thirdly, that which ties the seat of Christ to be regulated by the law of a creature, that takes from Christ, and gives to the creature, that must needs be a doctrine of Antichrist.

But that doctrine which holds forth such a Religion, as to binde the conscience in matter of worship, which conscience is the seat of Christ, to be regulated and only guided by the law of the creature, I mean the civill Law of

of the nation, this must needs derogate from Christ; and if this Argument holds good in one civill State, it must needs hold good in all: Then so many sundry States, so many sundry Lawes, then so many sundry rules of worship, to worship Christ by. And how injurious this is to Christ, and contrary to the minde of Christ: who was as faithfull in his house as *Moses*, I leave to you to judge.

Further observe from verse 19.29. that the fall of the Nations, and the filling of the Ilands was not till this third division appeared. Heb.3.5,6

Fourthly, I beleeve it is such a doctrine or language, that ties all further discoveries to a present light: But no more in answer to these things, nor to this Verse.

The next Scripture, it seemingly speaks not as the former have done; and is in the 10. of *Hosea* and the 12, verse, the words being these;

Sowe to your selves in righteousnesse, reap in mercie; break up the fallow ground, for it is time to seek the Lord, till he come and raign righteousnesse upon you. To give my thoughts of this Scripture; consider.

First, that the expression is sutable to that Law which was a covenant of works: which taught men to work for

for life, as I told you before, but did
Lev.15. not teach men to work from a power
18. of life to acknowledge life; which co-
Eze.20. venant by Chriſt we are freed from.
11. But becauſe the duty in it, in an Evan-
Rom.10.4 gelicall way is to be obſerved by them
2 Cot.3. that are freed from it, therefore we
11. ſhall ſpeak ſomething to it.
Gal.4.5.
Heb.8.13. And firſt we muſt know this; that being freed from that old covenant, which taught men thus to work; ſo the language of that covenant proper to it ſelf, muſt be kept to it ſelf, and not applied to them that are freed from it.

But in the Evangelicall obſerving any duty in it, it is to be obſerved not according to the obligement and language of the old covenaut from which we are freed, but according to the language and rules of the covenant which we are now under, which is of a more noble nature: In which covenant God is pleaſed to make the bleſſings that were annexed to the old covenant, which was the end of an act under that covenant, now to be a cauſe producing acts under this covenant.

And ſo according to that rule, ſhould we obſerve all the duties we do obſerve

as

as to inſtance in ſome particulars: Whereas the Prophet ſaith, the Lord will be with you while you are with him, that is the language of the old covenant. 2 Cor. 1. 15, 2.

Now we are not to underſtand it nor obſerve it thus, that the Lord is kept with us by our keeping with him, but we are kept with the Lord by his being with us: And ſo the prophet in another place, where he ſaith to ſome that had not the Lord; Seek the Lord, and ye ſhall finde him: We are not now to underſtand it nor obſerve it as though our being found of God, was the fruits of our ſeeking; but wee are to underſtand it thus: That our ſeeking God is a fruit of being found by God, for none Evangelically ſeeks God, till he is found of God. So in this place, Hoſ. 10. 12. *Sow to your ſelves in righteouſneſſe, reape in mercy*: Which words ſeem to hold forth ſo much, according to the language of the old covenan; as though we were to act righteouſneſſe before we receive mercy, but beleevers under the covenant of grace are not ſo to obſerve it; but we are now to obſerve it, ſo that we act righteouſneſſe in that

that we have received mercy. For Christ and his Apostles still drawes forth duty from a power of priviledge, as appeareth by such expressions as these; blessed are they that hunger and thirst: the blessednesse is not placed in the future tense, as a thing to be got by hungring and thirsting, but it is placed in the present tense, as that which is the producing cause of it. So the Apostle saith, seeing we have these promises, let us cleanse our selves. According to these rules, are we to understand this Verse; *Sowe to your selves in righteousnesse, reap in mercy*: And understanding these words according to the former rules, this conclusion will arise.

Doct. That acts of righteousnesse are fruits of mercy. If you aske me in the first place, what I mean by acts of righteousnesse? I answer, by that I mean the acts of sanctification. If you ask me in the next place, what the righteousnesse of sanctification is? I answer, it is a conformity to the will of God, produced by the power of God, in which the soul is carried out to live to God in perticular acts. If you in the next place ask me, what I mean by mercy,

Rom. 2. 1. Luk 7. 47. 2 Cor. 7. 1

mercy that the acts of righteouſneſſe is a fruit of? I anſwer, by that mercy I mean the ſweet & glorious commings in of God, by which the ſoul becomes really poſſeſſed with God, and is made able to live in the light & love of God, and ſo is made able from thence to bring forth acts of righteouſneſſe ſutable to God: and therefore thus I deſire to ſpeak to all that love God, act righteouſnes ſutable to God, in that you have received mercy from God.

The reaſon to prove this point is this; No ſoul can act a living act without a living power, but no ſoul injoys a living power, till he hath received mercy from God, therefore no ſoul can act acts of righteouſneſſe, which are living actes, till they have recived mercy from God which is a living power, the uſe of this ſame is, to ſhew the folly of two ſorts of people.

, Firſt, thoſe who teach men to work to get mercy, and not to act from a power of mercy received, they may as well ſay to a dead man, act living acts, and I will give you life.

Secondly, it ſerves to ſhew the folly of thoſe who ſay, they have received

mercy

mercy from God, and yet walk loosly with God, I know not what they say; For that heart that really hath received mercy from God, in being possessed with God, they are so overcome with God, that they love to live to him, and look upon the duties they are to performe, as a high priviledge, but no more of this conclusion.

And for the next words, break up your fallow grounds, which is an explication of the former, or a direction for a right performance of the former, for as it is a fooliſh thing to sowe in unbroken ground, so it is an impossible thing to act righteousnesse, with an unmelted, or unbroken heart, from whence observe this conclusion.

Doct. That a heart is changed and broken by God, before he can bring forth acts of righteousnesse to God, an old principall cannot bring forth new fruite, when I say, God breakes the heart, I do not mean; breaking the heart by the terrours of the Law, but a melting of the heart by the commings in of love, but I say no more of of that conclusion.

For the next word, *It is time to seek the*

the Lord. Iplying, that is, ſome ſpeciall times of ſeeking God, or that it is a a ſpeciall thing to ſeek God, thence obſerve this concluſion.

Doct. That it is the duty of all ſonls poſſeſſed with God to ſeek God.

The ne next words are, till I raigne downe righteouſneſſe upo you; implying thus much, That that ſonl that hath power from God, to ſeek to God, for the powring down of his mercy, ſhall ſurely have anſwere; From thence obſerve this concluſion.

Doct. That God is not, nor God will not be a forſaking God to a ſeeking people; This is cleer if you look upon the promiſe of God, conſider the love of God.

God cannot, will not, forſake a ſeeking people; Why? becauſe it is alone from the enjoyment of God, that we ſeek God and under that ſence we may as well ſay, God can as well forſake himſelfe, as forſake thoſe that ſeek him, from an injoyment of him.

Vſe.

Firſt, to informe us of one corolie that naturally ariſeth from the Concluſion,

cluſion, and that is this, that no ſoule can ſeek God, til he is found of God, the reaſon to this corolie is this : Becauſe the power of our ſeeking, is the fruit of Gods finding, then this ſhewes the folly of thoſe men which ſtirred up people to ſeek, not from a power of being found, but ſtir them up to ſeek, that they may be found.

The next uſe is, a uſe of comfort; If our ſeeking be a fruit of Gods finding: this ſhould comfort Gods people thus, that there is no fear of failing to finde God, when we ſeek him, becauſe the power of ſeeking God flowes from the priviledge of being found of God, and ſo much of this concluſion, and of this verſe.

And for that place in Jer. 4. 3. and beginning of the fourth verſe, which words are theſe.

For thus ſaith the Lord to the men of Iudah and Ieruſalem, break up the fallow grounds, and ſow not among thornes : Circumciſe your ſelves to the Lord, and take away the foreskin of your hearts: and had I time I ſhould ſpeak to this Scripture as I have ſpoken to that in *Hoſea*, which is to be underſtod in the

ſame

same way, and according to the same rules, before laid down, but at this time I shall speak no more.

Dear friends according that smal ability I have given me by God, I have given an answer to your desires: if I had more time, & more light, I should speak more fully and more spiritually, but I must needs confesse that it is but a little of God, I do yet know, but may desire for you and my self, is that we may know God, from God, that we may rather live upon our being known of him then knowing of him, so at this time I say no more, but leave you to God, and the Word of his grace, who is able to build you up, and to give an inheritance among all them that are sanctified;

Your loving brother
in Christ.

P. H.

DEar friend, and brother in Christ, my indeared love presented to you, giving to you thanks for all your love to

me: this is to put you in minde of your promiſe in ſending me a leter, in the letter I beſeech you give me an anſwer to theſe four queſtions.

1. Is a Chriſtian freed from the morall Law yea, or no?

2. Whether a Chriſtian tempted to ſin, ſhould ſtrive againſt ſin, yea or no.

3. Whether ſanctification can evidence juſtification, when juſtification lies darke.

4. How ſhall a poor ſoul that hath not the witneſſe of the ſpirit, nor cannot ſe any goodneſſe it ſelfe, how I ſay ſhall ſuch a ſoul take comfort? or on what foundation ſhall we tender comfort to ſuch a ſoul.

Dear friend, I pray fail not to give me an anſwer, I long to ſpeak with you, that I may tell you how abundantly my ſoul is overcome by God, and findes ſweet content in God, ſince I have had a diſcoverie of free Grace: Which Doctrine I was not only ignorant of, but oppoſite unto, till I by the love of it, was fetched into it, and I now ſee it is not a Doctrine of looſeneſſe; but if any thing indeares a ſoul to God, and makes a ſoul able to bring forth fruit to God, then it is to know God in the way of love.

his love. O that the world did but know what the Saints do injoy in this way, then the pulpits would not be ſo full of Calumnies, and the preſſe ſo full of reproaches, againſt the doctrine of free grace, as now they be, ſo in haſt, I reſt, leaving you to God.

Your dear friend in
Chriſt.

M. W.

DEAR FRIEND:

I Have received your letter; I rejoyce much to ſee and hear of the ſweet commings in of Chriſt: I deſire to bleſſe God in your behalfe, and for your queſtions, I have here ſent you an anſwer according to my ſmall ability, as God hath given in unto me.

Vale.

Four Queſtions anſwered.

I. Queſtion.

IS a Chriſtian freed from the Morall Law, yea or no?

Anſw. Without all queſtion a

Christian is thus as it was held out by the hand of *Moses*; and by that expres-
Rom. 7 4. sion, I mean, as it was a Covenant of
Rom. 10. works: and so a law where God did
2 Cor. 3. 11. declare himselfe a God over us, and
Heb. 8. 13. not a God for us, except we were for him; & so we are not under the Law, but as it is handed to us in a Christ: by that I mean, as it is made known to us in a covenant of grace, in which covenant of grace, in which covenant God doth engage himselfe to do by us, what
Ier. 33. 8 in the other covenant and Law hee re-
Heb. 8. 10. quired of us; So that the materialls of the Law are not destroyed, but much exalted: for now it is not only a duty, but a high priviledge, to worke and to walk by the power of God to acknowledge God: and so we do not go about to destroy the matter of the Law, but the old obligement of the Law, was *do and live*. But now we are to do because we live, we are not to do for love, but to acknowledge love from the power of the incomes of it self, which is in God for us, which freely runs out from God to us, without reference to any thing in us, but to produce in us whatsoever is required of us.

If

If any one now object and ſay, this is to lay aſide all duty, and live as we liſt;

To this I anſwer, this is not ſo, for love enjoyed, ties and indeares more then love ſuppoſed: bnt I know, thoſe that are not by God gathered up into the boſome of God, and, ſo made able to underſtand the nature of love, within the limits of its own light, they wil, they cannot chuſe, but ſo judge. For men judge of a thing, according to the nature of that light in which they live: I ſay no more of that.

Q. 2. Whether a Chriſtian temped to ſin, ſhould ſtrive againſt ſin, yea or no;

Anſw. To which I anſwer, that it is our duty but not our ability: The alteration of the covenant doth deſtroy duth, but layes it upon a higher power; therfore the Apoſtle *Phil.* 2.12, 13. in all his exhortations, drawes forth duties from the power of priviledges, as thus: Seeing we haue theſe promiſes, let us cleanſe our ſelves &c. And the grace of God which brings ſalvation, teach us to ceny ungodlineſſe, &c.

Dear friend, I may ſtrive, and ſin in ſtriving; there is a way of ſtriving, which its our priviledge tobe acting in: but if ſelfe ſtrive againſt ſelfe and ſin, we are more wreſtled into ſelfe and ſin. Or when ſelfe by the terrours of the old covenant, goes about to lay down ſelf, by ſuch layings down; Or when I ſtrive from ſuch

a light as is gathered up, which light preſents God as ſet againſt me, and to be altered by ſomthing done by me; this is again to returne to Egypt, and to live upon a covenant of works, and ſo we may ſin in ſtriving againſt ſin: For though the worke, as a work be approved on by God, yet the way in the work, is altogether contrary to the minde of God: But when we by the power of God do ſtrive againſt ſinne, which is againſt God, the more I ſtrive in this way, the better it is; and I count it not onely a duty, but a high priviledge: the Lord make you and I thus to know God, that by that light we may be carried out to live upon God, and to God, in all our actions. For dear friend, you know that ſin is not made leſſe, but a great deal the more unlovely, by the apprehending of God in the light of his own love.

Let men ſay what they will, this I know, that a man is not truly Chriſtianized, and really crucified to ſin, till he ſee a higher good and excellencie in God preſented to him, and for him, then he can poſſibly ſee in any way of ſinne; So much in anſwer to that.

Queſt. 3. *Whether Sanctification can evidence juſtification, when juſtification lies darke?*

Anſ. If the queſtion be ſo, I anſwer it doth not; for if I queſtion the acceptation of my perſon, I must

muſt needs queſtion ſo farre the acceptation of my actions: For (*Gen.* 4.4. (*Abel* beleeved the acceptation of his perſon, and ſo of his ſacrifice. Therfore for me to go about to anſwer a doubtfull juſtification, by a doubtfull ſanctification, is to anſwer a doubt by a douptfull thing, whereas the doubtfullneſſe of the thing anſwering, ariſes from the doubtfullueſſe of the thing to be anſwered: and how impoſſible and uncomfortable this is, I leave you to judge, which I am confident haue ohterwiſe learned Chriſt- Beſides acts of ſantification as bare acts, they ſay do not evidence it, but as ſanctified acts; for ſay they, love as a bear act doth not evidence; but as an act riſing from a right principle, which principle is the diſcoerie of Gods love to me, which diſcoverie produces in me love to himſelf. Now do but take notice of this ſeriouſly: I may not look upon my loue, as evidencing further then it ariſer from Gods love to me diſcovered: So then when their is no diſceverie of Gods love; to me I cannot look upon my love as an evidencing love furtber then it ariſes from Gods love, to me; therefore by there own argument, love cannot; make out to me a propertie in Gods love, when Gods love is hid and not maid manifeſt to me by a foregoing witneſſe of the Spirit: And ſo ſanctiſication is not nor cannot be an evidence of

juſtification, when juſtification lies dark. There fore thoſe Scriptures in the Epiſtle of *Iohn*, (1 *Ioh.* 3. 14) and elſewhere, are not to be unberſtood as firſt, but ſecond evidences.

But it may be objected, if the witneſſe of the ſpirit moſt go firſt, this is a fooliſh thing, for it is but to light a canle to look upon the *Sun*.

To which I anſwer; which is the greateſt folly, for a man to light a candle to looke upon the Sun? Or for a man to light a candle to look for his eyes when he hath loſt them, judge you?

If you ask me whether there be much danger in preaching & preſsing men to beleeve in God according to there meaſure of love, and not to preſſe them to believe a proprietie in love, though they cannot love, that ſo they may love to this anſwer.

For man to preach, and preſſe men to beleeve a propriety in God according to their meaſure of love, and not preſſe them to beleeve; though they do not love, that they may love; This is te reduce them again to a covenant of workes: So to preach, and here, is very dangerous.

Queſt. 4. *If this be ſo How ſhall a poore ſoul that hath not the witneſſe of the Spirit, nor can ſee any goodneſſe in it ſelf: How I ſay, ſhall ſuch a ſoul take comfort, or on what foundation ſhall we tender comfort to ſuch a ſoul?*

Anſw. To which I anſwer, that the foundation

dation on wch I am to tender ſuch ſouls comfort is not the actings of God in them, but the unchangable diſpoſition of himſelf for them, which runs out to them without reference to any good in them; but to produce in them, watever God required of them, & this foundation is held out to them in the Goſpell, where God offers from himſelf, a free God, a full Chriest, to a nothing creature; & if the promiſe of Salvation & juſtification, had been tendered to us, as a looking upon ſome qualification in us, & not bringing in the bowels of it to a power to produce all qualifications in us; it had not been free, but ſtill a covenant of works, but it is free, threfore there is a great deal of comfort to poor ſouls, although they be nothing, yet there is warrant to beleeve they may be ſomething; Though they cannot do yet there is ground to beleeve; that ſo beleeving, they may do; and further know that this foundation is not laid for me to reſt upon, when I can do, but a foundation to reſt upon, to recover me when I am faln through infirmitie and cannot do, that ſo through beleeving, I may enjoy power to doe; and this is a great comfort, therfore a want of power to do, though it be matter of grief, yet it is no ground of diſcouragement to keep us from beleeving, but rather an incouragement to believe the more; this I ſpeak not to declare any ability in the creature

ture to believe, but the warrantableneſſe of a poor ſoul believing, though it be thus and thus with them, as before ſaid.

Thus having given you a brief anſwer to your Queries, I leave you to the teachings of the truth, which is able ſo to make forth it ſelf to us, as to diſcover what is to be eyed in it, and obſerved from it, and to that truth I leave you. And reſt;

Your friend and brother
in CHRIST.

P.H.

FINIS

5a

Duplicate

THE HVMBLE AND EARNEST REQVEST OF THOMAS IAMES, Dr OF DIVINITY, AND SVBDEANE of the Cathedrall Church of *welles*, to the *Church of England*; for, and in the behalfe of Bookes touching Religion.

THat the *Latine-Fathers* workes, (whereof diuers are already done)

the Bookes of *Councels*, and the body of the *Canon Law*, may be diligently reviewed and compared With the beſt *Manuſcripts*; and the Collections and needfull obſeruations thence-from ariſing, printed; together with the pieces and fragments of the *Fathers* workes (if any ſhall be found.)

2 That the *Latine Tranſlation* of the *Greeke Fathers* may be collationed by able and fit perſons, by reaſon of diuerſe *Chriſtophorſons* and Ieſuits, that haue too-too much abuſed the ignorant of the tongue.

3 That the *Indices Expurgatory*

tory may be likewiſe peruſed, all of them, as many as can be gotten, the places forbidden to be tranſcribed, of which labour there is a third part at the leaſt already taken either by me, or my procurement.

4 That *Lyra and the Gloſſe*, the *Great Bibliotheca ſanctorum Patrum*, *Platina*, *Caietan*, *Alphonſus de Caſtro*, and ſundry others of all ſorts of Authors, may be compared with former *Editions*, and *Manuſcripts* (if need be) to meet with their ſecret *Indices Expurgatorii*, which are the more dangerous, becauſe they print, and leaue out what they

liſt, at pleaſure, and yet make no words of it, neither haue any Commiſſion knowne for to doe it.

5 That the *Authors of the middle age*, that wrote in the defence of that Religion, which is now (thankes be to God) publikely eſtabliſhed in the *Church of England*, for the ſubſtance thereof, may be faithfully tranſcribed, diligently collated, & diſtributed into volumes, whereof many may be made of orthodoxe-writers;; if not ſo many as of their *Bibliotheca Patrum Probabilium*: adding hereunto ſuch Writers, as being bred and brought

brought vp in the bosome of the *Roman Church* saw the disorders, discouered their abuses both in doctrine and manners, and wished almost for the same reformation, that was afterward most happily wrought & brought to passe by *Martin Luther* and his companions: of the first sort are *Wickliffe*, *Peacocke*, *Gu. de S. Amore*, *Jo: P. Minorita*, *Normannus Anon*, *Nic. Orem* & sundry others: of the later kinde, *Wesselus*, *Wicelius*, *P. de Alliaco*, *Faber*, *Gerson*, *Cusanus*, and such like.

6 That the *Catalogus testium veritatis*, compiled by *Illyricus*,

may be rectified out of the originals, quoting Booke, Chapter, & Edition; & supplyed out of the vnprinted *Manuscripts*.

7 That out of all these an *Anticoccius* may be framed out of *Fathers, and middle-aged Writers*, that were in their times esteemed of the Church of *Rome*, and out of them onely: nothing doubting but we shall be able to match, if not exceed, his two large Volumes both in greatnes and goodnesse; quoting as before, precisely, our Editions, and doing all *fide optima & antiqua*, religiously and vnpartially as becommeth Diuines.

8 That

3 That the *ſuppoſititious* and *Baſtard Workes of the Fathers*, noted by Doctor *Rivet*, or Maſter *Cooke*, or any other, may be re-examined; their exceptions ſcanned or weighed with indifferency, & other reaſons added to their challenge, if any ſhal be found.

9 That the ſuſpected places may be viewed in the true *Fathers*, which are juſtly challenged of corruption, either by our own men, or the aduerſary, with the like indifference of minds, and vnpartiality of judgments, being cõpared with the touchſtone of the old *Manuſcripts*, and

printed bookes, which are *quasi Manuscripts*.

Tenthly and lastly, the perpetuall *Visibility of the Church*, more or lesse, and the History of the same Religion that we professe for the substance thereof, throughout all ages, may be shewed to the Eye, noting when those Novelismes & superadditaments of the *Church of Rome*, came in as neare as may be guessed, the time when, and parties by whom they were opposed.

All vvhich 10 *Propositions*, (needfull and important as they are) I doe vvillingly commend vnto

vnto my deare Mother the *Church of England*, and from her to the *Clergie* & *Gentry* of this Land, to be proceeded in, as they shall see it most expedient for the common good; promising nothing but my paines to be commanded in these publique seruices. And I make no doubt (if God vvill) but that all this may be effected, vvithin some fevv yeares, if the Almighty giue grace, the Rich vvhom God hath blessed vvith this vvorldly substance, incouragement; & the rest their prayers. Of the likelihood hereof I am the rather perswaded, be-

cause

cauſe already by my ovvne meanes, and ſmall endeauours, there is almoſt a fourth part of the Worke done in all theſe 10 *Articles*. If one alone may doe ſo much vvithin ſuch a time, vvhat may a dozen able Schollers (ſuch as I knovv and could name) doe vvithin 5, 6, 7, or 8 yeares, vvhich is the vtmoſt in my conjecture?

For the raiſing of the charges, vvhich vvill amount to three thouſand pound Stock, or three hundred pound a yeare at the leaſt, (ſo much ſhal vvell cõtent both me and them,) that ſhall be imploied in this happy Worke:

Worke: (though if more be offered, vve knovv vvell hovv to vſe and imploy it to the publique benefit:) and of raiſing ſuch a ſumme as this is, I doubt not, if ſome one of the *Clergie* or *Laitie* ſhal not take vpon him the vvhole charge, as many in this Kingdome are (thankes be to God) able, and would be willing, if they either knew of the good that is likely to come vnto the Church, or the Honor vnto themſelues; and chiefly hovv much this buſines doth concerne the glory of God, the aſſuring of the moſt materiall points controverted, vvhiles there

there are daily queſtions made, & doubts ariſing either about the Editions, Readings, Tranſlations, Corruptions of whole Bookes in Pſeudepigraphous Writers, or of diuers hundreds of places in the True Bookes, all which difficulties will eaſily be auoided (as I truſt) by this one Worke being once well done. But that ſuch a Stocke or annuall rent may be made, I doubt not; but am ſomewhat confident, when I ſee how fruitfull our Religion hath bin of good Workes, and how many *Suttons* and *Bodleyes*, and other godly men it hath yeelded, no

Nati-

Nation more: and herein no city, (I except not *Rome* her ſelf) without the hope of pardon, guile of Confeſſours, and feare of Purgatory, is able to match or equalize, much leſſe to ſurpaſſe or exceed our famous City of *London* in the right vſe and end of giuing as tokens of our Faith, not as the meanes of our ſaluation. What ſhall I ſpeak of the *Sages* of our *Law*, or *Innes of Court?* but my deſire is, and propoſall ſhall be to offer this great Honour, firſt vnto the *Cleargie* of this Land. The Popiſh *Cleargie* in *France* haue (as I am informed) at their

own

owne charges printed the *Greek Fathers*, & ſhall not we be prouoked to doe the like for the *Latine*, and many things elſe that import the Weale Publique of Learning? Twelue pound out of euery *Dioceſe* one with another, from the *Cathedrall Churches*, the *Reuerend Biſhops* and *Cleargie*, will make vp the ſume; or if euery one of the *Cleargie* of this famous Church, will either giue yearely xij^{d}, or but lend ij^{s}, till any thing be printed, he ſhall haue the ſame againe with thankes, (if it be demanded,) deducted out of the Booke, when any thing ſhall be printed;

printed; I meane this xij^{d} or two ſhillings of euery hundred pound, they making their own eſtimates of their liuings, and paying the ſame halfe yearely to the *Regiſter* of euerie *Dioceſe*. But my intent is to deſire, & not to preſcribe vnto my *Superiours*, who know better then I how to manage ſo weightie and important a buſines, reſting theirs

Wholly to command

T. I. S. T. P. B. P. N.

I Approue of the things here proiected, & wish with all my heart they may take good effect

Io. Prideavx Vicecanc. S.T.D. Prof. Reg. Theol.

Rod. Kettell Præses Coll. S. Trinit.

Leon. Hvtten Ædis Christi Præbend.

Gvil. Langton Coll. Magd. Præses.

Sebastianvs Benefield Lecturæ Margareticæ Professor.

Io. Parkehvrst Magister Coll. Ball.

Io. Ravlenson Principalis Aulæ S. Edmundi.

Io. Wilkinson Aul. Magd. Præp.

Gvil. Peirs Decanus Petriburgensis.

Sam. Fell Ædis Christi Præbend.

Tho. Iles Aulæ Cervinæ Principalis.

Ric. Asteley Custos Coll. Omnium Animarum.

Rob. Pinck Novi Coll. Custos.

Gv. Smyth Coll. Wadham. Guard.

Io. Tolson Coll. Oriel. Præpositus.

Pavlvs Hood Coll. Lincoln. Rector.

Gvil. Ivxon Coll. D. Io. Præses.

An humble VINDICATION Of a Free ADMISSION Unto the *Lords-Supper.*

PUBLISHED For the eaſe, ſupport, and ſatiſfaction of tender Conſciences (otherwiſe remediles) in our mixt CONGREGATIONS.

As it was delivered at two Sermons upon the occaſion of this ſolemnity, in the weekely labours of *Iohn Humfrey*, Maſter of Arts, and Miniſter of *Froome* in *Somerſetſhire*, newly reviſed by the Author.

A Prieſt is taken from among men, and ordained for men in things pertaining to God, who can reaſonably bear with the ignorant, and them that are out of the way, for that himſelf alſo is compaſſed with infirmity. Heb. 5. 1, 2.

Printed for *E. Blackmore*, at the Angell in *Pauls* Church-yard, 1652.

BRITISH MUSEUM

To the Reader.

Courteous Reader,

Having (by good providence) had some gleanings of this ensuing discourse, as it was delivered by the worthy Author in his own Congregation, and conferring my notes with a honoured Christian, I found such support and contentment to my own conscience in the sympathy of his approbation, that made me very importunate to have them perfected;

and having at length obtained a compleat copy, I could not but humbly thinke it an engagement, much conducing to the glory of God, to get this precious light, left under a buſhell in a private auditory, to be ſet up publikely in the candleſtick of the Church, that the ſpirits of many others might be thereby diſclouded from the like ſcruples, that moſt ſadly hinder the bleſſed enjoyment of this Ordinance of Chriſt.

The worke needs not the commendation of another, having in it ſome exquiſite notions, and ſelf-excellency enough, to commend it and its compiler; and although it muſt expect ſeverall cenſures (which is the common fate of the beſt works) ac-

according to the variety of mens humours in these times, yet I am perswaded by experience, to an impartiall and disengaged judgement, perusing it with a single eye, it will afford aboundant comfort and satisfaction, it being weighty, spirituall, and ingenious, and a piece wherein (if I may use the word of one more learnedly able to judge of it) Mr. Humfrey has comprized the most materiall things that can be said in this business, as rationally and concisely as any beside him.

As it has pleased God therefore (pious Reader) to make me instrumentall that ever this came to thy sight, let me beseech these two reasonable requests of thee. First,

That

To the Reader.

That thou wilt passe no censure upon the Book or Writer, before thou hast read all over, weighing the whole parts together, and examined them seriously by the unerring rule of the word of God. Secondly, Having soe done, that thou wilt not suffer thy selfe to be swayed from judgeing according to the truth, by any earthly respect whatsoever; and then I doubt not, but the Lord will suitably poure thee out a double blessing in the reading, of establishment for thy judgement, & of peace for thy conscience, which is the onely end of publishing this worke, and hearty prayer of the occasioner of it.

I. C.

AN

An humble

VINDICATION

Of a Free

ADMISSION

Unto the

Lords-Supper.

Marke 14. 23.

And they all Dranke of it.

I Have ſpoken of the Inſtitution, Nature, and Ends of the Sacrament; I come now to the Receivers, *And they all dranke of it.* In the 17. *verſe* of the Chapter, we find the twelve with Chriſt; They were his whole Congregation; in the 18th. *v.*

They were all ſate at the Table, as they did eat (in the 22.) Jeſus took bread, and gave it them, and ſo likewiſe the Cup (*v.* 23) Saying, *Drinke ye all of it* (*Mat.*26.27.) And they did ſo ſaith the Text; *They all Dranke of it*, all the twelve without exception; from whence I gather a free Admiſſion to this Ordinance.

My Brethren, this is a poynt we know troubles many, and I do humbly acknowledge my ſelf the weakeſt of a thouſand, to ſatisfie the difficulties of others; yet whereas the apprehenſions, many times, of a playn honeſt meaning Chriſtian, in its pure naturalls (I meane unconfounded with the judgments of others) may ſuite better with common underſtandings, than a more learned and elaborate diſquiſition; I ſhall Sincerely ly you downe my very heart and thoughts in this thing, being ready to lye down at the feet of any truly Godly Soule, that either out of tenderneſs of Conſcience, or ſtrength of Reaſon, dare not, or will not, ſubmit unto my judgement and practice in it.

For the managing the poynt, I ſhall breifly lay down my meaning, or ſtate

ſtate of the queſtion, give my Proofs, Reaſons, and Anſwer Objections.

For my meaning it is honeſt, and very plaine, without reſervation. The Lord Jeſus has a Church in the World, wherein there is a viſible profeſſion of his name; In this Church, God has ſet up his Ordinances of the Word and Sacrament; Of theſe Ordinances, ſome are capable, and ſome uncapable; Thoſe that are uncapable, are ſo, either by Nature, as Infants, and Diſtracted perſons, or by the Churches cenſure of Excommunication, and no others. For thoſe that are capable, we muſt rightly conſider this capacity, in regard of the Church (or Miniſter) in Admiſſion of them to the Ordinance; or in regard of the Communicants themſelves in coming thither. Now I dare not yet poſitively ſay for the peoples part, that all are ſo capable that they may come as they liſt (though it be a duty none is excuſed from) becauſe there is a ſolemne preparation required, and many cannot ſeriouſly find in their hearts to enter, or renew their Covenant with Chriſt, whereof this is a pledge if it be not miſuſed. Yet I am

humbly perſwaded for the Miniſter and Churches part, (who on Gods behalfe is to offer Chriſt freely, and ſo to tender the Covenant to all that will receive him) there is ſuch a univerſall capacity for all men indefinitely, that if any come in, as profeſſing themſelves ready to enter covenant with Chriſt, deſiring ſo to ſerve him in the worſhip of this Ordinance (the former only excepted) we are to encourage them, ſaying with the Bride, *Revel.* 22. 17. *Whoſoever is a Thirſt let him come, whoſoever will, let him come, and drinke freely of theſe Waters of Life, or means of Salvation.*

In a word, I do not believe that any, unleſſe firſt excommunicated (*ipſo jure* or *de facto*) ought to be refuſed the participation of this Sacrament. *They all Dranke of it.*

For my proofs; look into *Ex.* 12. we read of the Paſſover, which is the ſame in ſignification with the Sacrament, *v.* 3. *Speak unto Iſrael, let every man take his Lambe, a Lambe for a houſe.* *v.* 47. *All the Congregation ſhall obſerve it.* And *v.* 50. *The whole people did ſo, as the Lord commanded them.* Adde to this 2 *Chron.* 30. 5. *They Decreed to*

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proclame through all Iſrael from Dan to Beerſheba that they ſhould come and keep the Paſſeover to the Lord. Here you ſee free Admiſſion without exception. Indeed in *Num.* 9.7. we find a legall pollution keeping ſome back for a month and no longer, as it appears in the 11 *verſe*, which nevertheleſſe was diſpenſable too at the prayer of *Hezekiah*, 2 *Ch.* 30.18. the reaſon being, becauſe ſuch uncleanneſs kept them from the Congregation (a plain type of the excõmunicated only) but as for any ſpirituall pollution whatſoever (which is to be waſhed away with a penitent heart) we read of none that might debarre them from that Ordinance. This is that we ſtand upon; As for their legall rights, who knowes not they are aboliſhed? Now the Elder Brother (the Paſſeover) being dead, wee ſhall find the yonger (our Sacrament) to have poſſeſſion of his Inheritance in this free Adminiſtration. Turne to the 1 *Cor.* 10.17. *Wee being many are all partakors of one Bread.* All; at *Corinth* there were many it ſeems, came over from Heatheniſme to the Church, and as many as came into them, *All* (this is the very truth) were admitted

to their Communion.

But now I pray, what *All* were theſe? ſee *ver.* 14. *Flee Idolatry, I ſpeak to you, as men of underſtanding, judge ye what I ſay, is not this Sacrament the Communion of Chriſt, how then can you communicate with Idolls?* This is the ſenſe in brief of the whole Chapter; marke it: Theſe *Corinths* were ſuch luke-warm Chriſtians, that they were ſometimes ready to goe to their Idolls, and ſometimes to Church; like thoſe in the ſecond of *Kings* 17. 41. and happily thought it not unlawfull. Now this Argument *Paul* uſes to reclame them; *Doe we not All partake of one Bread? therefore joyn not with Idolls. As ſoon as you come into us we admit, and joyn with you in our Communion, and profeſſion of Chriſt, (who is God) And therefore how can you with ſhame now goe to the Table of Idolls (which are Devills?)* This is very forceable and apparent, That theſe *Corinths* whilſt they are but willing to profeſs Chriſt, though yet given to Idolatry, are admitted with the reſt to the Sacrament, which very thing too, is urged as a means to reclame them from it: Compare this with 1 *Cor.* 11. 18. And

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there are the ſame *Corinthians* mutinous and even drunken together at this Table; now this certainly was a great profanation, for which they are reproved and directed to examine, and carry themſelves better for the future; but as for their comming together, and generall participation, that was but their duty, and nothing is, or could be ſaid againſt it. Look back to 1 *Cor.* 10. 4, 5. There wee have the whole body of the *Iſraelites* that paſſed through the Sea and Wilderneſſe, Baptized under the Cloud, and drinking of the ſame Rock, Jeſus Chriſt; that is, admitted freely to both our Sacraments. Take any Chriſtian, and he will be ready to ſay, give me but any place of Scripture, or example of a generall Admiſſion, and I will be convinced; Now here is one expreſſe, where all without exception, even thoſe very ſcandalous ones, with whom God was not well pleaſed, but deſtroyed in the Wilderneſſe (while there was no legall Rites, ſpirituall uncleanneſſe not forbidding any) do freely participate of the outward Signes one with another. Neither is it the ſaying this was a fleeting Ordinance, and ne-

ceſſary to preſerve their lives, that can abate the ſtrength of this place; For doe we but marke the ſenſe of the Apoſtle, and you ſhall ſee in this very point, and to this very purpoſe does he parallell theſe Types to our Sacraments. The ſcope is this, Theſe *Corinths* were given to Idolatry and many vices, but yet thought well enough of themſelves, being ready to glory of their outward profeſſion, that they were of the Church, baptized, and communicating with Chriſtians: Now the Apoſtle to beat them off from this vaine conceit, tells them plainly, *I would not have you ignorant* (ſayes he) *that All the* Iſraelites *were partakers of both theſe Sacraments, as wel as you, & yet many of them were juſtly deſtroyed when they ran to Idolls; as you doe; and therefore take heed, and let them be a warning to you; As for theſe outward rites, they are things indeed, all that come to our Church, and profeſſe Chriſt are admitted to, and ſo are ye, but yet think not you ſhall eſcape Gods Iudgments, if you walk not anſwerable to your profeſſion.* The true importance of thoſe words being well weighed, are ſufficient of themſelves to end this controverſie, the

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ſenſe of Scripture, and not barely the words being Scripture. Turn to the parable of the Feaſt, *Matt.* 22. with *Luke* 14 16. 23. and though parables are not wholy Argumentative, yet in their main purpoſe they are as enforcing as any Texts beſides; Now if this generall Admiſſion is not a chief thing intended, nay the very ſcope of the parable, judge by theſe particulars,

1 Firſt, In *Luke* there is no other thing added, but the calling of all unto the Feaſt is the main buſineſs there ſet down only.

2 Secondly, In *Matth.* where the ſtory goes on to the Wedding garment, unto the Maſters command is added the Servants bringing in all, both Good and Bad. *verſe* the 10th.

3. Thirdly, The Lords very excluſion of him that came in to the Feaſt, manifeſts he muſt be needs firſt admitted, and brought in by the Servants, his Sinne conſiſting not in his comming thither; for that he was compelled to doe, (by which I conceive is meant his duty) but in his neglect of putting on his Wedding Garment; whereby it appears by his unpreparedneſſe, he had no minde to

come

come at all, if he could have help'd it.

4. Fourthly, Our Saviour explains his owne parable, ſignifying hereby that many are called, that is the worke of the Miniſtery, we are freely to offer Chriſt in his Ordinances; but few are choſen, that is the work of God, which we leave onely to him. The Servants I ſay ſtill brought the man in, it was the Lord only took upon him to Judge and caſt him out. Now who is that faithfull Steward that gives the houſhold their portion of meat in due ſeaſon, *Luke* 12. 42. but theſe that are thus doing? 1 *Cor.* 4. 1, 2. *Acts* 20. 28. even as *John* Baptizes All that came to him for his Baptiſme, *Mar.* 1. 5. *Matt.* 3. to the 11 *verſe*, though at the ſame time ſome of them he calls vipers (*Adultis eadem eſt ratio utriuſque Sacramenti*, ſo that I take this a ſtrong proof) and as the Apoſtles themſelves, that when thouſands are converted at a Sermon, *Acts* 2. 41. 42. they immediately communicate with them, diſtributing freely not only the meat of the word, but bread too of the Sacrament.

See once more, *Acts* 10. 28. A peculiar

liar place I like for the expreſſion. Saint *Peter* here was very ſcrupulous of admitting Chriſtian Communion with any but the *Iewes*, It was a pollution under the Law to participate in any thing with the *Gentiles*, *Io*. 4. But being better inſtructed by a viſion from Heaven, God hath ſhewed me now, ſayes he, that I ſhould not call any man polluted and unclean; I thank the Lord I have learned this ſame Leſſon with a ſatisfyed Conſcience, to eſteem no man unclean, but all (unleſſe excommunicated) free in the uſe of Gods Ordinances. Adde to theſe proofs the conſideration of ſuch Texts as ſet forth Free grace, as *Iſa*. 55. 1. *Rev*. 22. 17. *Mat*. 11.28. 1 *Tim*. 2: 4. *Io*. 6.37. with the like, & tell me when the Goſpel offers Chriſt, or when Chriſt offers himſelf & grace, which are the things ſignified, thus freely to poore Sinners, how can we have the Conſcience to turne them away from the Signes and meanes thereof in this Ordinance?

For my Reaſons. The firſt and chiefeſt I draw from the nature of the Sacraments. The Sacraments are *Verbum viſibile*, a viſible Goſpell; A declaring of Chriſt

Chriſt crucified; A Memoriall of the Covenant made by his death; that is, The Sacraments ſet forth Chriſt to the eye, as the Goſpell does to the ear; the ſame matter is preſented in both, only to divers ſenſes, and therefore the ſame latitude muſt be granted to them both, in their adminiſtration. Upon this ground me thinks I ſtand as upon a Rock, againſt which all Objections, like waves, do but daſh themſelves in pieces. Look into the 1 *Cor.* 11. we find Chriſt in the words of Inſtitution, ver. 25. telling us, *The bread is his Body, the Cup is the bloud of the New Teſtament, and the Whole action, an ordinance in remembrance of him.* Now the Apoſtle comments on this in the 26 verſe, *For as oft as you doe it, you doe ſhew forth* (ſayes he) *the death of the Lord*; whereby you ſee plainly what is his judgment of our Saviours Inſtitution, whatſoever you may thinke of it, and that is to be a declaration, ſhewing, or holding forth his death (or Covenant made by his death) unto the Receivers. This word καταγγέλλετε, this annunciation, or ſhewing forth, is taken from the *Jews*, *Exo.* 12. 26, 27. who were to inſtruct and declare the

the matter to their children at the Paſſover; ſo Chriſt is here ſhewed forth, as the matter of the Sacrament ſet forth, I may ſay, of God, *Rom.* 3. 25. as a reconciliation through Faith in his bloud, to declare his righteouſneſs for the remiſſion of ſins, alike in the Word and Sacrament. You have a place may fully expreſſe this for us : *O ye Galathians*, Gal: 3. 2. *before whom Chriſt hath bin ſet out as crucifyed among you.* This expreſſion may be well applyed to the Sacraments, which doe ſo ſhew forth Chriſts death, that they deſcribe him crucifyed unto the ſight, and ſet him out unto the eye, that which the word declares him to the hearing. Now if there be any to whom the matter of the Goſpell may not be declared, if there be any to whom we may not, or cannot ſhew forth the death of Ieſus Chriſt, if there be any ſtand thus excluded from the Church, that (without her mitigation) we may not tender to them the Covenant, it is they, and they alone can be debarred from the Sacrament. To this end we know the Sacraments are counted Signes and Seales, (and Seal indeed as Signes) now wherein is this

this but as they ſignify or repreſent the new Covenant to us, ratified, in the bloud of Chriſt? Underſtand it thus; A man covenants with a Landlord about a purchaſe for his children at ſuch a price, the price being paid, the bargain is eſtabliſht; This done, he requires a writing, wherein the whole agreement is expreſly declared; unto this writing the Lord puts to his Seale, to witneſſe the confirmation, and ſo it is deliver'd for his poſterity. Ieſus Chriſt does thus make a purchaſe for us, his death is the price he layes down to God for it; for conveyance of this purchaſe, the writing that is drawne is the Goſpell, and the Seale put to this writing, is the Sacrament; both of which muſt goe, to make the publick Inſtrument firm, that is, to teſtifie the ratification of it, and ſo it is delivered for the uſe of the Church. More fully thus; A Prince (by interceſſion of a Favourite) ſends forth a Proclamation of Grace to Rebels, upon condition of laying downe their arms, and coming in to him, unto which he ſets his own Seal for their aſſurance. This Proclamation is the word of reconciliation preacht, which runs conditionally to all;

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The Seal annext, is the Sacrament; now can it be imagined there is any to whom the Proclamation belongs, without the Seale? Is not the Seal publick as the contents of it? And ſo will it not be plain, that as we offer the conditions thereof to any, ſo likewiſe may we, and muſt we the Seal (upon their deſire) to confirm them to come in, and ſubmit unto them? Thus we ſee the very nature of the Sacraments is as Seales to a Writing, to be but neceſſary appendices of the Goſpell.

To conclude this firſt reaſon, then let me adde force to it briefly in theſe foure conſiderations.

1 That we find that the Goſpell is to be preached to every creature, and a Baptizing them (which on the ſame ground includes this Sacrament with it) joyned as largely in the ſame Commiſſion.

2 That as the Goſpell is to All, ſo it offers Chriſt freely; Now can any avouch, that a poor Soule may take Chriſt freely without qualifications (which is true in regard of any precedent merit, ſo there be a preſent giving up himſelf to him ſincerely, as his

Lord

Lord and Saviour) and yet let none but ſuch as are qualified to their mind, be Admitted to receive him at the Sacraments? Is Chriſt offered as a free gift in the Word, and muſt we not come without our price and money to this Ordinance? Why, this is even as they conceive of *Iudas*, who being about to ſell our Saviour, went out to make his bargaine, at the Supper.

3 That the Goſpell-way is the beſt way to bring in Soules unto Chriſt. Let a Man be fully convinced of the free grace of God in Chriſt, his heart can ſtand it out no longer againſt his converſion. Now when the word is preached, the Covenant opened, and the Seale too applyed, this Meſſage of reconciliation comes in its ful vertue for the working this conviction, and faith unto Salvation.

4 That the Goſpell is a peaceable Goſpell, an Embaſſy of Peace, now how ſhall this peace be kept, if where it comes, it goes to making ſeparations at this Ordinance? may a poor Soule ſay, O Lord Ieſus Chriſt, though I cannot lay claim unto thee as a Saint, I can as a ſinner (I meane as a wounded

ded ſinner) whom thou cameſt to ſave; and ſhall none but Saints apparent be ſuffered to come unto him hither? In a word, is the Goſpell peaceable, converting, free, univerſall? What is the Goſpell but a declaring Chriſt Crucified? and what is the Sacrament in the Matter and Contents of it, but the very ſame? if *Paul* can tell us what it is 1 *Cor.* 11. 26: therefore there ought to be a free admiſſion to it, as to the Goſpell.

My ſecond Reaſon I draw from the nature of the viſible Church; The viſible Church is a number of ſuch as make profeſſion of Ieſus Chriſt, and ſo are Saints by calling, whatſoever they are in truth, the eſſentiall marks whereof (whereby it ſubſiſts as viſible) is the Preaching of the Word, and Adminiſtration of the Sacraments; now unleſſe Men will be ſo bold to diveſt our mixt Congregations (and ſo conſequently all *England* formerly) of the name of the viſible Church, they cannot take from us one of its eſſentiall notes, in the free uſe of this Ordinance. This Reaſon may have invincible ſupport from Chriſts owne doctrine and exam-

ple. First, His doctrine in thoſe parables of the little and great fiſhes in one net; The good and bad called to one feaſt, as before; The Chaffe and Wheat in one Barne; Eſpecially, the Tares and Corne in one field, *Mat.* 13. The Kingdom of Heaven is compared to that Field, and the Field (ſayesChriſt) is the World, that is, the Kingdom of Heaven in the World, or the viſible Church cleerly in its Ordinances conſiſting of two ſorts of profeſſors, the Hypocrite, and the true beleever; which muſt grow together without ſeparation (even when the Servants diſcerning the Tares, come and tell their Lord of them) untill the day of Iudgment; now who dare go to anticipate that day, and enter upon the Throne of Chriſt? Lord is it thy mind we ſhould make the ſeparation between theſe Tares and Wheat at one of thine Ordinances? I can never beleeve then, thou wouldeſt have left this parable ſo undoubtedly ſet forth in the Goſpell. Secondly, His example, not only in the frequent converſe with Publicans and Sinners, but even in this very thing we find him at the Paſſeover, and his owne Supper with

with *Iudas*. The three firſt Evangeliſts bring him in expreſſe with the reſt at Table, and as for *John*, who wrote after the other, the truth is, (which many doe not, or will not know) he finding this Supper fully ſet forth by them already, as in other things, he ſays nothing of it. St *Luke* is moſt evident, 22. *v.* 21. where we read after the delivery, Chriſt ſays, *Yet behold the hand of him that betrayeth me is at the Table.* Yet, as if he ſhould ſay, Alas, though this *Iudas* partakes with us in this very Supper, yet will he go and betray me: So that at the ſame time, when he openly declares what a reprobate or Devill he was (that this may not be poorly ſhifted off with his being a cloſe hypocrite) he not only waſht his feet with the reſt at a Supper a little before, which *Iohn* only mentions, but here communicates with him both of the Paſſeover and of this Supper. The evidence of which fact has ever appeared ſo fully to the Church, that this alone has been ground ſufficient to deduce their right of free admiſſion; and what need more indeed be urged, but that men when they are willing not to ſee, will

let any hand, put over their eyes, be enough to blind them?

My third Reaſon I take from the nature of Chriſtian Communion, and Church-fellowſhip, which ought to be in Charity, in humility, without judgeing every one, eſteeming others better than themſelves, with the like in many places; eſpecially in the Miniſter, who is to be gentle to all, ſuffering the evill (ἀνεξίκακον) to win them by this free way to Repentance, 2 *Tim.* 2. 24, 25. And how impoſſible is this, if we muſt go to cenſuring of mens worthineſs & unworthineſs, preferring our ſelves, rejecting others? the ready way to nothing but heart-burnings, and diviſions, as we have too ſad experience already in moſt Congregations. To Give weight to this, remember three paſſages of our Saviours.

Firſt, That of the *Phariſee* and *Publican*, *Luke* 18. I need not relate it, only I beſeech you lay it to heart whether there be not ſomething (at leaſt ἐν εἴδει: 1 *Theſſ.* 5. 22.) of the Phariſees, I thank God I am not like this Publican, in the turning away poor ſinners from this Ordinance. There is a proud Phariſaiſme,

I will not accuſe any of this, the very latchets of whoſe holy deſires (erring after a likeneſſe here to the Church in Heaven) I may not be worthy; and there is a ſtrict Phariſaiſme, as the Iews that were ſo rigid in their Sabbath, Chriſt was faine to rebuke and moderate them in it; Of ſuch a rigidneſſe as this, I cannot but moſt ſorrowfully complayne in thoſe, that will not allow a free Communion. O my Saviour rebuke the humour of theſe times that is amiſſe, and moderate the zeale of all ſuch men, leſt by their placing a peculiar and ſuperſtitious holineſſe on this Ordinance, they quite invert the charitable uſe of it, and withhold the legacy thou haſt left thy people.

Secondly, That paſſage in *Luke 6.* When they murmured at him for eating with ſinners; *The whole*, ſayes he, *need not the Phyſitian, but the ſick, I come not to call the righteous but ſinners to repentance.* O ſweet Ieſus, did'ſt thou alive offer thy ſelf and company to the veryeſt Publicans, and never caſtedſt out any that came to thee, and ſhall we take ſtomach that thou art now thus offered at this Sacrament!

The third place is in *Jo.*8. When ſome ſevere Iews had brought a woman taken in Adultery, accuſing her by the law of *Moſes*, that ſhe ſhould be ſtoned, Ieſus ſaid unto them, *Let him that is without ſin himſelf, caſt the firſt ſtone at her.* My Brethren, ſo ſay I, let a man examine his own heart, and if he does not find himſelf conſcious of the ſame corruptions, let him have a cenſure to caſt out others; for my part I muſt profeſſe the ſerious acknowledgment of mine owne vileneſſe, makes me afraid at heart to turne away others, but I have learnt with Chriſt (*Heb.* 5. 2.) to pity them (as a fellow ſinner) by my owne infirmity.

My fourth Reaſon will ariſe from the vanity, formality, impoſſibility of ſelecting people to this Ordinance. Look up but to the heart of all theſe ſeparations they come to nothing; For put the caſe, you will have a gathered company, I pray who do you account indeed to be fit and worthy receivers? If not all that make profeſſion as we do mixtly, then, thoſe only that have an intereſt in Chriſt, and are true believers: Well, but how will you be able to know them?

them? The heart of man is deceitfull above all things, who can know it? And if we can hardly discover our owne hearts, how shall we ever discerne others? So that all will come but to those that have the fayrest shew, those that seeme such, and you cannot be secured, but there may and will be some hypocrites, and so this true partaking as all one body and one blood, in such an unmixt Communion as you pretend, vanishes, and there can be no such matter; But now if men stand here upon a formall purity, and will have the outward purest Church they can, they go to separating againe, and never leave separating and separating (as we have dayly Testimony) till they are quite separated one from another; Even as in the peeling of an Onion, where you may peele and peele, till you have brought all to nothing, unlesse to a few tears perchance, with which the eyes of good men must needs runne over in the doing.

My fift Reason I gather from the uniformity of the Service of God; If all other worship lies in common, it is an intrenchment upon the common liberty

to put an encloſure upon the Sacrament, Are all the commands of God univerſall, why not *doe this* alſo? if an unregenerate man cannot doe any thing that is acceptable to Chriſt, but it turnes to ſin (*non per ſe, ſed per pravam diſpoſitionem ſubjecti*) and ſo is Damnable, *Pro.* 28.9. and yet he is to doe his endeavour, and not to be excluded nevertheleſſe ſtom any duty; why muſt there needs be an excluſion here upon feare of the like ſin and condemnation? Let our Independents anſwer, why doe you allow a *Syntax* in the whole ſervice of God beſides; and bring in a *Qua genus* of *Anomalaes* and *Heteroclites*, onely at this Ordinance? Let ſome of our Presbyterians anſwer, how can wee admit of Children as Members of the viſible Church, being born of Chriſtian parents, unto Baptiſme, and yet turne away the parents of thoſe Children from the Sacrament? Thoſe that have gone about to anſwer this, had better happly have ſaid nothing. for our free courſe of Baptiſme, and a deniall of this, is ſuch a Seame-rent, as will never be handſomly drawn up, though ſtitcht together; Nevertheleſſe in yielding the one, they have granted the other. My

My ſixt Reaſon I lay down from my innocency in thus doing : 1. I doe but my duty : 2. I have no power to turn away any : 3. I hope the beſt, of all : 4. I know God can turne the worſt even at this ordinance if he pleaſe : 5. I endeavour my utmoſt *de jure* that all come prepared : 6. I humbly confeſſe all our ſins (as *Hezekiah*) deſiring true repentance, and a pardon for all our omiſſions ; and ſo laſtly, I venture the iſſue all on God, knowing that his ordinances are a ſweet ſavour unto him, whether we are ſaved or periſh by them.

I might adde here more conſiderations very preſſing, from the command, and good of comming ; from the evill of omitting this ordinance. For the good of comming ; The Sacrament is a meanes, and a pledge ; a means as well to receive grace, as a pledge to aſſure us thereof : Now ſuppoſe a poor ſoule wants grace, whether ſhall he come but to the means of receiving it ? The ordinances are as the Baths, there are many come to the Bath, that are never the better for it, yet as they are means of health they are open and free for all, to come, and make experience of them. I conceive

ceive as much of the Sacrament, and though we may ſcruple how an unregenerate man can receive it as a pledge, yet as it is a means whereby grace is conveyed, there is no difficulty. For the evill of omiſſion; In the Law thoſe that neglected Circumciſion and the Paſſeover were to be cut off; and in the Goſpell *Matt.* 22. thoſe that came not into the Feaſt, were deſtroyed, the Lord giving a rẽaſon, *ver.* 8. becauſe they were not worthy. Alas! we make a ſcruple only of comming unworthily, whereas they are moſt unworthy of all, that come not in to the Supper; we doe not finde any of the Servants durſt refuſe to call in all: if they had left out any, they might have bin worſe ſerved. This one thing hath long ſtuck on my thoughts; how ſhall we neglect a certain duty of adminiſtring, or of comming to the Sacrament, for fear of accidentall ſcandall, or of committing an uncertain ſin, in the doing? Is not this a kind of doing evill, that good may come of it? whoſe damnation is juſt: *Rom.* 3. 8. But I will ſay no more, thus much ſhall ſuffice εἰς κατάστασιν. I will not give you my Reaſons by the heape, but

but by the weight; I humbly commit them to you, onely with this caution, that no man take occaſion from hence to preſume; for as the *Iſraelites* (that were deſtroyed, after they paſſed the Sea, and drank of the Rock) are ſet for a warning to the *Corinthians*, ſo are they both ſet for a warning to us, that wee daily examine our ſelves, and come with reverence, leſt we being freely admitted by Gods goodneſſe, periſh nevertheleſſe with them for our own unworthineſſe.

THE

The Second SERMON.

NOw for anſwering Objections εἰς ἀναστκευὴν, Two things I muſt premoniſh you. 1. Whereas common notions are like diſhes, where the ſame matter dreſs'd but in another way, or variegated in the expreſſion, receives a ſeverall reliſh and eſteem in the palats of ordinary judgements, you muſt pardon me the Liberty if at any time I be forced in the Cookery of the ſame ſence to ſerve you in more words than enough to any Objection. 2. Whereas many Godly in theſe times have a prejudicate opinion againſt this free Admiſſion, ſo that whatſoever

ſoever may be ſaid, is not like to remove all ſcruples, which are ſo much faſtened on their Conſciences, thinking they have holyneſſe on their ſide; we are to goe unto the Throne of Grace, to pray the Lord to give us his Spirit of illumination to direct us in this truth, which is able alone to convince and ſatisfie us. And for me, if I deliver what is not conſonant to the holy Word, I deſire the Lord to blot out my Sermon, with my ſin, that none of his Little ones may be offended by it; but if it be the mouth of Truth too much kept in ſilence, delivering nothing but the very doctrine and practiſe of Chriſt himſelfe and his Apoſtles, (as one of his weakeſt ſervants does heartily beleeve) I hope the Lord will give a bleſſing on it, and ſend it out as a light into your hearts, to diſcover thoſe ſubtilties of Sathan, whereby he would obſtruct your comfort in the uſe of this Ordinance.

Objection 1. *This Doctrine will take away the uſe of the Keyes, Excommunicate Excommunication, and leave us no Diſcipline in the Church.*

Anſwr.

Anſ. Unto this by way of Conceſſion, although it has been thought theſe cenſures belonged but to the Church, untill they had a Chriſtian Magiſtrate, I grant,

Firſt, That there is a power of the Keys in the Church.

Secondly, that the exerciſe of this conſiſts in Excommunication.

And thirdly, That the want thereof in the right inſtitution is to be bewayled.

But by the way of ſatisfaction, I Anſwer, this Objection is grounded merely on falſe ſurmiſes about Excommunication, which being removed as the fewell from the fire, it will go out of it ſelf.

1 It ſurmiſes this Church-diſcipline to lye in a ſuſpenſion from the Sacrament, as if Excommunication were but an Excommunion.

Let us therefore know, that theſe Church cenſures are puniſhments upon ſcandalous perſons (after a legall conviction) whereby they are debarred from Chriſtian ſociety in generall (leſt they leven others by their example) for els what is it to keep a prophane perſon from

from the Sacrament, but to gratifie him, who never intended, at leaſt never cared, to come thither? But now when men will take theſe keyes that were made to the great Church door, opening and ſhutting to all fellowſhip, and fit them only to the Chancell doore, as if they peculiarly belonged to this Ordinance, they many times get them in ſo far, that being unable to work them out againe, they never leave turning and locking till they have both ſhut out the Sacrament from the Church, and the Church from the Sacrament.

2 It ſurmiſeth the inſtitution of this power to be in reference onely to the Ordinances, to keepe them pure and holy, as if the Sacrament eſpecially would be defiled otherwiſe to the receivers.

Let us therefore further know the ends of theſe Church cenſures, that they concern not thoſe that are admitmitted to the Ordinance, but are uſed in reference only to Offenders, that thereby they may be kept in awe, and brought to Repentance. The only ends are πρεσία, ἐπιπλήξωσις, ἐκδίδημα (as o-

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thers have it) for their reformation; ſatisfying the Congregation, and to warne others.

3 It ſurmiſes a moſt neer eſſentiall relation between this Excommunication and the Communion, as if it were a part of it, at leaſt ſome neceſſary Antecedence, as if the Sacrament could not be Adminiſtred without it. Let us therefore diſtinguiſh finally, between the exerciſe of the Keys as Acts of Diſcipline, and the uſe of the Ordinances as Acts of Worſhip; and though the Keys may have ſome diſpoſing power in regard of the outward order of our worſhip, yet is there no allyance in the nature of one another, one is in one Element, the other is in another; even as the Acts of the Aſſizes may have influence on, but they have no relation to the nature of your private occupations.

In duties there may be a double relation, a relation of ingrediency, as faith has to prayer, without which be in it, it cannot be effectuall; or a relation of ſubſerviency, as the Law has to the Goſpell, in being preparatory to it; now there is no ſuch relation at all, not only no ingrediency as a part of it, but

even no eſſentiall ſubſerviency, or dependance betweene Excommunication and the Sacrament. For what is the excluſion of another, to the communicating of the Receiver? what phyſicall or morall antecedence, has the puniſhment of one at the Aſſize, to the worke in your ſhop, doing your trade? there is indeed a Key of inſtruction very requiſite for our preparation, but as for theſe Keys of cenſures what can be more diſtant and impertinent, to thoſe that are coming hither? So that I judge there is no more reaſon for one upon this ground to ſay, I will not go to the Communion, becauſe there is not excommunication, than for one to ſay, we have here no Iuſtices or Seſſions, we have no Magiſtrate in this Town to look to people in their dealings, therefore (becauſe it is better that we had) we will not live here, but hold it altogether unlawfull to follow our ordinary vocation. But is it not a heavy caſe we have no diſcipline eſtabliſhed? I ſay true; but what then? therefore muſt we have no worſhip? *Socrate ambulante fulguravit.*

Object. 2. *The moſt of men are wholly unfit, and not capable of this Ordinance. This is enlarged, Here are things to be done; Preparatory, a ſerious examination; Executory, an exerciſe of Faith, Love, &c. And here are things to be received, Remiſſion, Increaſe of Grace, Aſſurance, which all cannot obtaine neither. Therefore no free Admiſſion hither.*

Anſw. There is a manifeſt weakneſs in this arguing from mens unability, to our duty. For as to the Churches part, in admiſſion of all (as I at firſt diſtinguiſht) who can but look upon an outward capacity; here is nothing to them, no more than *Iudas* unworthineſſe and inward incapacity was to Chriſt. Let every receiver think what he has to doe. But as to the peoples part, I anſwer 3. things.

1. There is no duty a naturall man can perform rightly, ſo that moſt men are wholly uncapable to hear, to pray, or come to any Ordinances, where Gra-

ces are to be acted and received, as well as at this Sacrament, but I hope that will not exclude them therefore from all, and give them a writ of Eaſe to doe nothing; I wonder grave men ſhould beat the ayre thus with a Feather.

2. I ſay to every man, though he cannot doe what he ſhould and ought to doe, he muſt ſtill endeavour to doe what he can. The infufficiency of any debtor (incurr'd through his owne fault) does not diſcharge his Bond, but he is to pay what he can; it is every mans doing leſſe than he can, that ſhall condemne him at the laſt day, ſay Divines; ſo ſay I, Let every man doe what he can ſtill, and this is plain Divinity.

3. There may be a difference between a worthy Receiver, and a Receiving worthily; As a poor man (ſayes *Pemble*) though but unworthy to ſit there, may carry himſelf very worthily at the Kings Table. In this caſe therefore whoſoever thou art, doe thou labour thy beſt to prepare thy heart, and if after thy examination, thou judgeſt thy ſelfe but unworthy, let thy humbled ſoule come and ſay nevertheleſſe, Lord, if I am unworthy, whither ſhall I goe to make

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me worthy? Is it not to thee my kinde Saviour, that has an invitation (*Come ye laden*) for the pooreſt ſinner? It is true, many count me but as a Dog, Lord I confeſſe I am no better in my own apprehenſion; But let even this poor Dog eat of the crummes of thy Table. If I neglect my duty, I certainly offend thee, if I come Lord, I doe but humbly venture on thy mercy.

Rep. *But is not the Ordinance hereby taken in vain againſt the third Commandement?*

Anſw. On the Receivers part when they finde no benefit by it, they may judge ſo, and are to finde their fault, and repent of it; But not of the Admitters part, who are to doe their duty, and leave the ſucceſſe to God; Even as Chriſt preached to the people in Parables, and gave only his Diſciples the privilege to underſtand them: And as all were ſuffered to touch Chriſt, when but one onely received vertue from him; ſo doe I humbly conceive are we to ſuffer all to come unto him here, leaving it to his breaſt alone, to give out the

effectuall benefit, to whom he pleaſes.

Objection. 3. *Holy things to holy men.*

Anſw. There is a double holineſſe, an Inward, and Outward holineſſe; And this both in Things and Perſons: In Perſons, An outward holineſſe conſiſts in their bare profeſſion, and name of Chriſtian, and ſo are Saints by calling; An Inward holyneſſe conſiſis in the worke of Grace upon their hearts, and ſo are Saints by election. In Things likewiſe, The Ordinances are all holy, There is an Outward holyneſſe in the Outward communication of them; There is an Inward holineſſe in the Inward Communion, vertue, power or efficacy of them. Now Outward holy things to Outward holy men, and Inward holy rhings to Inward holy men, a viſible Ordinance to the viſible Church, and the inviſible Grace, to the inviſible Members that have a ſaving intereſt in them by Faith,

Rep. *But doe We not hereby make our*

our ſelves one with the wicked with whom we joyne, and can we have Communion with Chriſt *and* Beliall ?

Anſw. We doe, and muſt be one, with all that joyn in the ſame profeſſion; that is we are one, or one body, as Members of the ſame viſible Church in its outward capacity, freely adminiſtring the Ordinances, whereof we are to partake; but we are not one with them in their evill courſes, wee diſclame them wholly in the impiety of their converſation. So that wee have communion herein onely with Chriſt, and have noting to doe with *Beliall*. For I would not have any ſo groſly think, that a joyning with a wicked mans perſon, is having communion with *Beliall*, but accompanying him in his evill wayes (*Communio malorum non maculat Quẽquam participatione Sacramentorum* (ſayes Auſtine) *ſed conſentione factorum*:) If the *Corinthians* were alive, and you joyned with them in going to their Idols, this wete indeed a communion with *Beliall*; but if you only joyn'd with them in comming to the Lords

Table, you ſhould partake of Chriſt alone, as the Godly of them then did, and as we ought to doe. I will go with the wickedſt man alive to the Church, but I muſt leave him at the Ale-houſe; We may joyn with any to doe good, as to worſhip God in his Ordinance, but we cannot (that is, we may not) joyne with any in the leaſt evill; we cannot ſerve God and the Devill. But you will ſay further, Doe wee not profeſſe the wicked, with whom we joyne, not onely to be one of us, but one of Chriſt, and partakers of his death? and how can we doe ſo? I anſwer, very well. The viſible Church is the Body of Chriſt; As Chriſt ſaid, *Every branch, in me, that beareth not fruit.* *Io.* 15. 2. As *Peter* ſayes, *There are ſome that deny the Lord that bought them.* 2 *Pet.* 2. 1. As *Paul* ſayes, *There are ſome that are ſanctified with the bloud of the Covenant, which they trample upon.* *Heb.* 10. 29. (with *Heb.* 2. 9. 2 *Cor.* 5. 14.) So ſay I of all ungodly profeſſors, They are ſuch branches in Chriſt, redeemed and ſanctified, in the ſame ſenſe as the Scriptures mean in theſe piaces; that is, in regard of a viſible eſteem, where-

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by they externally partake of the Ordinances of Chriſt, and ſo are reckoned as Members of him: Let ſuch places be laid a little more to heart, and when you have made the Orthodox interpretation, the Queſtion will be even done, ann we ſhall be no longer afraid of a free Admiſſion, when we muſt affirme, that there is an hiſtoricall viſible faith, that gives an outward Church-right unto the Elements, as a true ſaving Faith, that gives intereſt to the effectual grace of the Sacraments; Even as the branches have ſome union with the root, that bring forth only Leaves, though they partake not of that vitall Sap, that ſends forth fruit alſo.

Object. 4. The ſeale is ſet to a Blanck, if All be admitted.

Anſw. Unto this, which hath troubled many, I anſwer not preſently by the diſtinction of an Outward and Inward, an Abſolute and Conditional ſealing: But I deſire a right underſtanding of this Notion, how the Sacrament is a Seale. I have alwayes thought, here lyes generally peoples miſtake, they take

it to be a Seale unto their Faith, and if there be no true faith, it is ſet (they think) unto a blank, and this breedes a miſerable fear, to whom it is deliver'd. Let us know therefore, that the Sacraments are not properly Seales unto our Faith; how do we conceive Faith, ſuch a thing as muſt have Gods Seale put to it? God doth not atteſt our Faith, but the truth of his own promiſes; But they are Seals properly of the Covenant: A Covenant is a thing muſt be ſealed, and the maker is to atteſt it thereby. Indeed they may be ſaid to be Seales of our Faith (as Divines ſpeak) *conſecutivè*, by a conſequence of ſpeech, becauſe as Seals confirme a thing, ſo Faith is confirmed and ſtrengthened by receiving; but they are not *Formaliter*, formally in a true proper ſenſe, Seales unto any thing but the Covenant, or repreſentations of the effectuall Seal, the blood of Chriſt, by which it being ratified with God, the Lord declares it by the Goſpell, unto the adminiſtration whereof, the Sacaments are ſet, to ſignifie the undoubted truth of it, as Seales (we ſay) and Signes, ſhewing us, As the bread and wine is broken, powred out, and offer'd

fer'd, with the other actions, ſo ſurely hath Chriſts body bin broken, his bloud ſhed, that all that believe in him according to this Covenant, ſhould have grace and ſalvation by him. The expreſſion is borrowed from *Rom.* 4.11. where Circumciſion is ſaid a Seale, not ſimply of *Abrahams* Faith, but of the righteouſneſſe of his Faith (or of righteouſneſſe, I take it, through Faith: *Phil.* 3.9.) that he ſhould be the Father of them that believe, which thing ſealed to, is the very tenor of the Covenant. Now let Circumciſion be received on *Iſaac* the Child of promiſe, or on *Iſhmael* that muſt be caſt out, it is the ſame Seal of *Abrahams* Covenant; Let the Sacrament be offer'd to the Godly, or to the Hypocrite, it is the ſame Seale of God, declaring the truth of his Covenant, which ſtands moſt ſure, and all the unbelief in the World cannot make it of no effect. Even as a Proclamation of pardon (as we inſtanced before) unto Rebels, comes with the Broad Seale to thoſe that refuſe it, and yet it is no leſſe a true Seale, and ſet to a true writing, than if they did all come in and embracе it: ſo that if it want its due effect

fect on the Receiver, it may be ſaid (if you will) to be ſet upon a Blank(where Seales are ſet) but not to a Blank, ſeeing the Lord hath ſet it, to the truth of his Word, or grace of his Goſpell.

Rep. *But were it not abſurd for a man to ſet his ſeal, when there hath been no agreement and tranſactions before? So do unregenerate men, who come to the Sacrament without that ſolemne giving up the Soule to God, as he ought, who enters Cevenant with him.*

Anſw. I grant with ſorrow, there are too many of us come abſurdly, and but wickedly, when wee forget to doe that we ought, The Lord forgive us; but though in the reciprocall action, as it is to be a ſeal (as is ſaid) of mans part, the receiver fails in his ſolemne mutuall engagements according to the Covenant (whereof he is to repent;) yet as for the Miniſter, or Church, who offer it as a ſeal on Gods part, there is a true ſeale to a true Copy, and nothing out of Order. The Sacraments therefore may

may be conſidered in their nature, and in their uſe: In their nature, I take them to be Gods ſeals only, as primarily ſignifying his grace, and ſhewing forth Chriſt, though in the uſe and effect they are to be mans too, as ſecondarily he is reciprocally to believe, and engage himſelf unto God: (*Sacramenta noſtra accipimus ex manu dei, & nobis ſunt ſigna gratiæ primo, ſecundario obligationis & profeſſionis noſtræ: Paræus in Loc. prædict*) In the notion they are mans ſeals, we may conceive the Sacraments Seals of Faith, for Faith is the Condition of the Covenant, and we ſeal to our Condition, ſo that as they are conceived thus indeed; they are ſeals of Faith, becauſe ſeals of the Covenant, which I ſtand upon: But as they are Gods ſeals, for the ſame reaſon they cannot be ſeals of Faith (but *conſecutivè*, as I ſaid before, in the effect to the Godly, to yeeld what may be expreſſively only) becauſe God ſeals not imaginably to our part of the Covenant which is Faith, but to his owne part, which is the promiſe, and ſo I call them ſeals of the Coveuant or promiſe formally, and not of faith. Now I ſay cleerly, though an unregene-

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rate man cannot receive the Sacrament, as a ſeale of his Faith, yet the Church can give it, as a ſeale of the Covenant; and though it wants its due effect on him, there is the right nature neverthe-leſſe in the Adminiſtration, though not a right uſe of it in the receiver; even as at the word, where there may be true preaching, and the nature of the Goſ-pell, though the hearers apply it not as they ought, by faith. Look back to that only place *Ro.*4. where it is ſaid Cir-cumciſion is a ſeale, *Abraham* is ſaid to receive it as a ſeale; which receiving includes Gods giving; ſo that we muſt look upon the Sacraments in the nature of them, as Gods ſeals from the very in-ſtitution; who elſe durſt appoint ſuch things to ſignifie ſuch ſpirituall matters? & as the[illegible]are Gods ſeals they are ſet to his own word, and ſo can never be to a blanck while there is truth in the pro-miſe, and writing in the Goſpell. Now then the Sacraments being Gods ſeals certainly, in the inſtitution & nature of them, if I ſhould deny them to be mans ſeals at all, there being not for it one tittle of Scripture, I ſhould quite remove the ſcruple from the hearts of men; but

whereas

whereas (that I may not remove their care and duty too) I grant though in the nature of ſeals, they are Gods Seals, Gods own ſeals, ſeals of the Covenant only, yet in the uſe of ſeals and effect, they are to be mans ſeals alſo, ſeals to the Condition of our part, ſeals of faith, and ſo I cannot, I may not acquit the receivers wholly, but that they come abſurdly, ſet a ſeale to a blanke, and take the Sacrament in vaine (as it is to be their ſeale) if they come without Faith, and thoſe ſolemne engagements as God Requires of us; though I can fully acquit the Church herein, in her delivery of the ſigns on Gods part (as we are his Embaſſadors;) becauſe the Covenant by him ſtands ſealed to all whomſoever, and there can be no doubt of ſealing to a blanke I affirme, ſo long as the Promiſe or the Goſpell it ſelfe holds in force, the tenour whereof this Sacrament ſeals abſolutely to us. The tenour of it I ſay, marke me, not our intereſt in it; for that it ſeals not abſolutely. The Sacrament is the externall ſeale (the internall only of the Spirit can abſolutely give this intereſt to any) this outward ſeale, is ſet to Gods out-

outward copy of the Covenant; that is the word; now look what the word affirms, the Sacrament ſeals, and confirms according to the tenor thereof, and no otherwiſe. Now the word ſpeaks not particularly of any mans ſingle intereſt, but generally it declares to all a common intereſt upon condition they beleeve; now as this intereſt is expreſt conditionally, ſo the Sacrament cannot ſeale to it but conditionally, according to that tenor is expreſt; or rather let me ſay the Sacrament ſeals generally (ſo I will expreſſe it) the truth of the Covenant freely to all, engageing them unto it, and the intereſt or benefits of the Covenant, to every ſingle perſon, upon the terms, conditions, or tenor only of the Goſpell.

I muſt profeſſe this in the Embrion has layn a long time in my apprehenſions, and I cannot but be glad to find a piercing and godly man (I take him) whom the right conceiving of this alone (he ſays) converted him and ſatisfied him.

The Covenant runs thus, He that believes ſhall be ſaved, adde I believe, *Ergo* I ſhall be ſaved; from which ſyllogiſme

giſme we gather our aſſurance. Now to which of thoſe propoſitions (ſayes he) does the Sacrament ſeal? not to the minor as it is ſurmiſed, for no Scripture ſayes of any particular man he beleeves, and God ſeals to his own word not ours. Nor to the concluſion for the ſame reaſon. But to the major, which it abſolutely ſeales, as true to us, according to the tenour of the Goſpell.

Object. 5. *The Covenant belongs not to All, therefore the Seals neither.*

Anſw. The Covenant is ſometimes taken in Scripture for thoſe abſolute promiſes of Gods putting his Laws in our hearts, keeping us by his power to ſalvation, and to the like purpoſe, *Heb.* 8. which are proper only to his Elect, and belonging to his ſecret will: Or the Covenant is taken as it is for the tenour of the Goſpell in Gods revealed will, and ſo it runs on theſe terms: *Whoſoever beleeves ſhall be ſaved*, and whether this belongs to all, is no queſtion. It is true for our comfort; whoſoever

comes under theſe conditions, may have an aſſured truſt, that the abſolute promiſes alſo belong to him; but nevertheleſſe it is the conditionall Covenant, or the Covenant in its conditionall capacity, that is tender'd to us in the word, and ſealed to, in the Sacrament: So that the Covenant is indeed of the ſame extent with the Goſpell, and the very tenour ſhews it univerſally belonging to whomſoever. Now then, As when I have a buſineſſe to propoſe in generall to my Pariſh, I read the Contents, which when they like, I propoſe certain Articles, and ſay, whoſoever will agree to this, let them come and ſet their hands unto it. In like manner here, when I have held forth the glad tydings of the Goſpell, I ſhew them the conditions of the Covenant: Jeſus Chriſt offers life to all upon theſe termes of Faith; If you wil reſolve to accept him as your Lord and Saviour, to forſake ſin, and ſerve him; come, put your hands and ſeals thereunto, in this Sacrament, and loe, here is the ſeal of God, on his part if you doe, to witneſſe the certainty of ſalvation promiſed to you. So that to ſpeak ſincerely, if wee ſhould propoſe

poſe two men; one that is not in Covenant with Chriſt, and one that is, this Sacrament doth more ingenuouſly belong unto the firſt, who hereby comes to do it ſolemnly at this time; ſuppoſing, now he reſolves to enter covenant with him. You will ſay, the Covenant doth not belong to him; What? Doth it lye upon his everlaſting damnation or ſalvation, and not belong to him? The benefit of the Covenant, you may truly ſay, belongs not yet to him, untill he is in Covenant, but the Covenant it ſelf is of Epidemicall concernment, and ſo far belongs to all, that it is to be tender'd freely, and offer'd to them, that whoſoever doth receive it, may have the benefit of it.

Rep. *But what right doth this give him to the Covenant?*

Anſw. As the Sacrament is a ſhewing forth of Chriſt, with a tender of the Covenant in his bloud, there is an open, free, generall right to it, for all that will come in to Chriſt. Let me beſeech you, mark this diſtinction; There is a double right here obſervable. A right of

Obligation, and A right of privilege. For the right of Obligation, in the Miniſters offer of Chriſt freely, and the peoples receiving him in his own terms, I doe avouch a univerſall right, to every Ordinance, *Iſa.* 66. 23. they being dutyes of worſhip, which is of univerſall command (and this often, primitively once a week) though for the right of privilege in any, to enjoy the ſweetnes, comfort, efficacy, life, and benefit of them, I acknowledge it a prerogative, belonging onely to the Saints, and Elect of God. Now put caſe, a poor ſoule ſhould ſtand in doubt of his right to this Ordinance, that yet fain would come to Jeſus Chriſt. Let him ſay, Lord my heart is humbly afraid of my unworthineſſe, yet ſeeing I come reſolving to give np my Soule to thee, and it is our duty to come in, at this Supper; This Right of Obligation ſhall be my warrant to bring me in, and then Lord I hope thou wilt let me find the Right of Privilege too, in thy due ſeaſon O my God; Put caſe again, A godly heart ſhould riſe at the conceit of a wicked perſon receiving with him, Let him think preſently thus, though there is a neerer Right unto my

my ſoule, bleſſed be the mere free grace of God, yet there is a right of obligation to every one, I ought not to be offended with any, the Lord ſanctifie it to them for their converſion, the knowledge of this diſtinction may do very much to allay the troubles of many ludgments, and more Conſciences in this controverſy.

Object. 6. The Sacrament is not a converting Ordinance, We preach to all to convert them, but We may Adminiſter onely to the regenerate, to confirme them.

Anſw. Unto this Objection, becauſe it is ſo much urged, give me leave to uſe ſome words. I doe acknowledge Divines doe uſually diſtinguiſh, of a Sacrament of Initiation, and Confirmation, ingeniouſly attributing our new birth firſt to Baptiſme, and then our nouriſhment and encreaſe unto the Supper, and ſo they make a converting Ordinance of the Word, and Baptiſme (the laver and meanes of regeneration) a confirming one only, of this Sacrament; although I take a grant of the one, to

be a ſufficient *medium* to prove the other. But under favour, unleſſe we take this only in regard of the viſible Church, into which, 'tis true, Baptiſme alone does incorporate us; we muſt underſtand it not after a rigid form of ſpeech, and Idiome of truth, but after a more ſolute and ingenuous conception; that is, it is ſuch a notion as holds full enough to be handſomely ſpoken, but holds not ſo ſtrictly as to build arguments on it, otherwiſe the ingenuity thereof, will trip up their judgement. It is a rule therefore worthy here of our knowledge, that in divinity, we often give an indefinite denomination to things as they are moſt eminently inclined; as for inſtance, in indifferent things (which are *indifferentia ad unum*) when they incline more to evill in the uſe than to good (as many harmleſſe recreations) we condemne them indefinitely as evill, though in ſome caſes they are warrantable: *Ec.* 3.4. And I may happily with right circumſtances lawfully uſe them. So whereas this Sacrament doth more emminently incline to be, and is καὶ ἐξοχὴν moſt uſually confirming and more ſeldome converting,

ting, they do *aparte eminentiori* denominate it indefinitely a confirming ordinance onely. And indeed this is true when it is taken in reſpect of the ſame perſons, whom we ſuppoſing to have been converted by the Word and Baptiſme already, the Supper is, and can be only a confirming Ordinance unto them without queſtion. But as for others, who we conceive, not yet converted, and ſo humbly coming hither for converſion, I doubt not, as there is no Scripture to the contrary; ſo there is no reaſon, but as the Word and Baptiſme do confirme, as well as convert; ſo may this Sacrament convert, as confirme, according as God gives forth his grace to the Condition of the Receivers.

There is therefore an error (to anſwer directly) in this Objection about the nature of the Sacrament (which being as we have ſhewne) a viſible word holding forth Chriſt and the Covenant to the ſight, is converting, as the Goſpell doing the ſame to the hearing; for if the Centurion believed only by ſeeing Chriſt corporally on the Croſſe; if the contemplation of the Creature ſacrifi-

ces, ſight of miracles have been means, to ſome of their religion and converſion, we cannot doubt, but the eyes may much more ſpiritually inſtruct us here in the melting objects of Chriſts paſſion, redemption and tender mercies outwardly repreſented, ſeeing we hope the working of the ſpirit too, by virtue of an ordinance.

Let the World Anſwer *Pauls* argument, To ſhew forth the death of Chriſt is the means of Converſion. The Sacrament is the ſhewing forth his death. 1 *Cor.* 11. 26. Therefore as it does ſo, it is undoubtedly converting. Hence I obſerved in the words of inſtitution, there was a *Take* and an *Eate*, two words, a *Take* for ſuch as have not Chriſt (a word of grace) to convert thoſe: and an *Eat*, for ſuch as have already received him, to nouriſh and confirme them. For, put caſe, a morall man taken for a good man, yet unregenerate, is, and cannot be refuſed to be, admitted hither: The man does his beſt to prepare himſelf, and ſo comes; do wee thinke now, to ſuch a man the Ordinance is neceſſarily fruitleſſe, and can have no worke on him? then God help us.

us. Shall not his examination, confeſſion, prayers, meditation, with all the Miniſters exhortations, be more ſolemnly conducing now, to worke grace in his heart, and to convert him (this being the way of the ſpirits motions) then the bare preaching of a ſermon? Eſpecially ſeeing the word doth not only precede, but accompany, and is a very part too, of the Sacrament. *Accedat verbum ad elementum & fit Sacramentum.*

But, put caſe further, a poore ſoule much humbled in the ſight of his ſinnes that cannot yet be able to believe and cloſe with Chriſt, comes hither; hoping to meet with this favour here; well, the word of reconciliation is freely opened, the free mercies of Chriſt ſet forth, and all this while it hath not happily this effect upon his heart, yet when he comes to ſee the truth of all this ſealed with Gods owne ſeale, Chriſt freely offered, and peculiarly received of him in the Sacrament, his ſoule by all theſe heavenly wires is catcht, taken, drawn, and even enforced to a ſaving Faith; the ſpirit uſing ſuch moſt powerfull methods, for the work of his grace, which

which he infuſeth in us, by a ſweet attemperation to the will, not by compulſion, *habitus infuſi*, being wrought *per modum acquiſitorum*. And this we have lively repreſented in the two Diſciples of *Emmaus* whoſe hearts did burne within them at the hearing of Chriſt, but at the breaking of bread their eyes were fully opened to know and to believe him. *Luke.* 24.30,31.

Rep. *Although a Man may be converted At, it is not By the Sacrament, it is occaſionally, but not intentionally a converting Ordinance.*

Anſ. This being undeniably granted of our oppoſites, the matter is upon the point yeelded; for conſider ſincerely this: It may be, Peradventure a man may be converted by it, and no text expreſly forbids any coming to it; is not this enough? And it may be granted, lay it well to heart, no place to the contrary alleadged, who doubts not but all *It may bee's*, all occaſions muſt be taken for our ſalvation?

But that I may wholly root out this ſub-

ſubtility, which I think the ſpirit of error has inſinuated in the hearts of many Godly men; I have three things more to ſay, which by Gods bleſſing will fully do it.

1. Let us cleerly know, that the Sacraments, and all Ordinances, are primarily and properly means of grace; It is but in a remote ſenſe; they are means of converſion, or confirmation. For this grace we receive in the uſe of them, is that which converts ſome, and ſtrengthens others. Now then we come to this Sacrament, as the meanes to receive Gods grace, and this grace, which he diſtributes as a moſt wiſe God, works in every one, as his ſtate and need requires; in the cõverted for their ſtrength and eſtabliſhment, and in the unregenerate for their converſion.

2. Conſider what is converſion. There is an outward converſion from Heatheniſme, to the profeſſion of Chriſt; we doe not ſtand to ſay the the Sacrament is ſuch a converting Ordinance, as if Chriſt ſhould bid us go forth with this Sacrament, and convert the Nations, let this be imagined only of the word. But there is an inward effectuall

ctuall converſion of ſuch as outwardly profeſſe Chriſt, to the truth of grace in their hearts. Now how is the worke of grace (or true converſion) wrought through the word it ſelfe? Not from any active power it has *per ſe*, upon the Soule; but *per modum objecti* we ſay, and inſtrumentally; the object is propoſed or revealed, that is all the word does, and then it is the ſpirit that by illuminating the mind, and a touch upon the will, brings the heart to embrace the object, whereby it is converted. Now is it not juſt thus likewiſe in the Sacrament? This Sacrament ſhews forth Chriſt Crucified according to the Covenant, who is the true object of Faith and Life, upon this the ſpirit of God draws the heart (by illumination and conviction) to embrace him upon thoſe terms he here is offered, inſomuch that experience can witneſſe that ſome are, and have been hereby converted. What difference is there imaginable betweene this converſion and at the Word? What a ſhift is it to ſay it is only At, and not By the Sacrament, when it is inſtrumentall *per modum objecti*, as the Word? where I may ſay the ſame too as truly, that

that it is more properly At, than By, the Word it ſelf, there being no active vertue but of the ſpirit, in the one, or the other.

3. As for this device of the Sacrament being occaſionally, not intentionally converting; There may be a principall intention and ſubordinate; more primary, or ſecondary ends in an Ordinance: Though the word be the principall converting Ordinance, we cannot deny but others may be ſubordinately alſo converting, as Prayer; why els doth the Church pray, *Turne thou us, and we ſhall be turned, Convert thou us, and we ſhall be converted*? Now as Prayer and other means of Grace are converting, and that intentionally in being uſed to this end; So I affirm of the Sacrament, unleſſe you can finde in your heart to keep this pitifull ſhift ſtill, and ſay, rather than this ſhall be, you will diſtinguiſh between a converting ordinance and means of Converſion, other ordinances are means of Converſion, but yet the word, you perſiſt, is the only intentionally (that is intended) converting ordinance: Well; goe too, what then I pray? To the purpoſe. Then you

you will ſay the word ſhall be held forth to all as intended to convert them, but the Sacrament ſhall not, being not ſo intended in the Inſtitution: Be it ſo: It followes then, there muſt be no Ordinance adminiſtred to thoſe that are not converted, but only that which is thus an intended converting Ordinance: Is this as you would have it? This is the very ground on which you ſtand: But harke ye, my Friend, I pray then what ſhall become of publick prayer & other Ordinances in the Church, when the Word is the onely principally intended converting Ordinance out of queſtion? By this doctrine at one daſh you take away all other dutyes in our mixt congregations: In what a caſe are you here brought? what can you invent? On neceſſity you muſt recant and confeſſe indeed, that Prayer and the like duties, though not principally, yet in a ſubordinate way are converting Ordinances, or means and helps of converſion; and upon that account you admit all to them: Now if you will doe ſo, then is the door as full open in this ſubordinate way too, for the Sacrament: If you will not, I beleeve the Sacrament will be

con-

contented to be ſhut out with ſuch good company, and deſires to fare no better, than her fellow-ordinances.

Rep. *But unregenerate men (you will ſay) are dead in their ſins, and ſhall wee give bread to the dead? men muſt firſt be living, new born, and converted Chriſtians, before they can feed at the Sacrament?*

Anſw. As for the ſenſe of this, it is anſwered already, as for the words and Fancy, I returne accordingly. If wee could conceive any bread to be ſuch, as would fetch life in a man, wee ſhould give it him when he is dead; but now we ſee *Jo.* 6. 33. *I am the bread of life*, ſayes Chriſt, *not only* (I hope) *to confirm, but give life*; Now Chriſt being offered in this Sacrament, this bread, is the bread of Life, this cup, the cup of Life, able by Gods grace as well to beget Life, as encreaſe it. If we give *Aqua vitæ* to dying men, we may give *Calix vitæ* to dead Chriſtians, to quicken and convert the unregenerate, as to comfort and eſtabliſh others.

Ob.

Object. 7. Judas *received not the Supper, for in* Mat. 26. 23. 26. *he is ſaid to dip his hand in the diſh before the adminiſtration, and in* Io. 13. 30. *as ſoon as he received the Sop he immediately went out. Beſides ſome learned men conceive the Sauce he dipped in, was the Sauce of bitter herbs in the Paſſeover, (called* Cheroſeth *) and that was therfore before the Sacrament.*

Anſw. Here is a manifeſt miſtake in the ground of the objection. It is ſuppoſed St. *John* ſpeaks of the Paſſeover Supper, as the other Evangeliſts, but ſee the firſt verſe of *Iohn* 13. with verſe 29. and it is expreſt, Before the feaſt of the Paſſeover, Supper being ended; as if he ſhould ſay, As for the Sacrament Supper at Paſſeover, the other Evangeliſts have fully ſpoken, but there was a Supper a little before, where there was remarkeable theſe paſſages they have omitted, and ſo he reſates a waſhing the Diſciples feet, and other things that were not to be done at the ſolemnity of the

Paſſe-

Paſſeover, but the feet were to be ſhod then & the like geſtures quite contrary. *Ex.* 12. 11. But if (as ſome ſay) thoſe paſſages which noted their haſt out of *Egypt*, were not obligatory when they came to the Land of Reſt, yet ſo large a circumſtance as is here mention'd of *Ioh.* to be introduc'd of Chriſt at that time is not probable. See *Io.* 12. 1. There Chriſt came to *Bethanie* ſix days before the Paſſeover, whereabouts he ſtayed that time (going ſometimes to the City to preach. *Mar.* 11. 17. 19. and back again) it being neer the Mount of *Olives*, which he did then frequent. *Luke* 22. 39. In this ſpace he rode to *Jeruſalem* on an Aſſe, and came back at night. *Mar.* 11. 11. Now this night happily, or thereabouts, was this Supper *John* mentions, where *Iudas* having received the Sop, went from thence, to agree with the Prieſts, the Devill then putting it into his heart. *Luke* 22. 1-4. When the Paſſeover drew neer, mark it, Then entred *Sathan* into *Iudas*, and he went and communed how he might betray him. Then, when it drew neer, that is about a night before, or juſt two nights, comparing this with *Mat.* 26.

2. 14. *Mark* 14. 1- 12. So that it could not be at the time ſuppoſed, that is manifeſt. Now on the morrow, or two dayes after this, Chriſt went from this *Bethany*, again to *Ieruſalem*, (which was ſome 2 myles thither) it being the day of the Paſſeover. [Whether Chriſt kept it the ſame night with the Iewes, I need not controvert, ſeeing he kept it certainly the firſt day of the Feaſt, *Mat.* 26. 17. *Exod.* 12. 16. and the time when the Paſſeover was to be kill'd *Lu.* 22. 7. *Mar.* 14. 12.] where according to the Law, he eat that Supper with the Twelve, and inſtituted his own. *Mat.* 26. 26. Now here was *Iudas* amongſt the reſt, ſitting together with them at the Table till all was done. *Luke* 22. 21. And when they were riſen, Chriſt with his Diſciples going again to the Mount of *Olives*, *Iudas* ſtole away (happily in the dark) to fetch the Officers according to his agreement and betrayed him. So that Chriſt forewarned his Diſciples twice of *Iudas* Treaſon, the night or two before, by giving him a Sop, with which the Devlll entred his heart at firſt, to ſet him upon his bargaine, and here at the time of his own Supper with

a like *Item* again, by dipping his hand with him in the diſh, A like I ſay, not the ſame; for St. *Iohns* giving him the Sop is not the ſame thing, as not at the ſame time, with Saint *Matthew* and *Marke's* dipping in the ſame diſh. That I ſay being before the bargain (while it was to doe. *Io*: 13.27.) this at the very time of accompliſhing it; (being already agreed and ſo in effect done, *Mat.* 26. 24.) As for many learned mens thoughts about the Sop, and the Supper, whether there was one, two, or three, this night, I leave onely as conjectures, wherein they may erre, as they have done in this, and ſo not to be built upon; and foraſmuch as *Iudas* was at Table, by the teſtimony of 3 Evangeliſts, me-thinks their witneſſe ſhould be ſufficient for his receiving, but when it ſhall be conſidered too, that the fourth is ſo far from ſaying any thing againſt it, that he ſayes nothing of this ſupper at all, they having ſufficiently done it already. I hope this objection will trouble Folkes no more. As Chriſt offers himſelfe to thoſe that refuſed him, *You will not come unto me, that you may have life. I would have gathered you, and you*

would not. As Christ converses with those that could not profit, *You understand not, Io.* 8. 43. *because you cannot hear my words.* And as Christ when he preaches to all freely, sayes, *He that hath ears to hear, let him hear*; So does he administer this Sacrament to *Iudas* amongst the rest, and so doe I administer it to all, saying, *He that can receive, Let him receive.*

Object. 8. *Unworthy Receivers are guilty of Christs blood, and eat their Damnation, therefore wee must not allow a free Admission.*

Answ. Unto this I shall speak First on the Churches part, and Secondly, on the Receivers.

1. For the Churches part, I mean the Admitters (if the term takes place with us) and Joyners; I do verily beleeve, let men urge what they will, this can never be made any way to concern them. There is a generall command, *Doe this*, every one is to examine himself and to come worthily, if they doe not, they receive their own damnation (κρῖμα. 1 *Cor.* 11: 29.)

29) they receive not ours, who doe our duty as we are bound, and leave others unto God.

Rep. But you will ſay; *If another ſhould be taking a cup of poyſon ſhall not we be partakers of his bloud, if we doe not hinder and and forbid him?* Qui non vetat, &c.

I anſwer, (beſides that we have no *Quum poſſit*) it is a wonder to me any religious man ſhould compare this Sacrament to a Cup of Poyſon, ſeeing it is in its own nature a Cup of Bleſſing, and if it prove death to any (as Sin may take occaſion from the Commandement and ſlay us) through their owne impiety; it is more than we can know, or ought to judge, ſeeing God is able to make it (as it is) a Cup of Salvation, even to the worſt. Let us act with charitable thoughts, and leave the ſucceſſe to God. Even as *Paul* in his preaching, who in 2 *Cor*: 2. tells us, *It was the ſavour of death unto ſome*, ver. 16. *yet muſt he preach it in every place*, ver. 14. *becauſe it was neverthelesſe a ſweet ſavour*

unto Christ, in those that perish'd, as in those that were saved, ver. 15. So say I of this Sacrament, we must doe our duty and administer freely, knowing God will make all his ordinances a sweet savour to himself, whether it be of life unto life, or death unto death to any of us.

2. For the Receivers part, there is a double duty; A principall, *Doe this*: And an accessory, *Let a man examine himselfe*. We are bound to come, and to come worthily; If a man failes in the one, and is not sufficiently prepared; I dare not say, that must keep (I am sure it will not excuse) him from the other. This is certain; those dreadfull expressions of being guilty of Christs bloud, and drinking damnation, are to make men take heed that they prepare themselves and come worthily, but I cannot think they are to affright any man from the Sacrament. There are 3 *Quære's* therefore, I will submit here to further consideration.

The first, Whether the very eating and drinking of an unworthy Receiver be damnation, that is, (to free some weak

weake mindes from fearfull thoughts) whether it be ſuch a ſinne, as makes a man guilty without repentance and Gods mercy, of Condemnation? And I conceive we muſt diſtinguiſh between the very receiving, which is good; and the unworthineſſe, which makes the ſin onely. This unworthineſſe is in the Perſon, or in the Act: In the Perſon it conſiſts in his evill conſcience, which will condemn him whether he comes, or abſtaines from comming. Put caſe one receives not, and is unworthy, the guilt of his unworthineſſe lyes nevertheleſſe upon him for that, it may be, more; for in this very refuſing, his own Conſcience condemns him, and God is greater than his Conſcience; whereas if he comes, it happily may excuſe him ſomething in not neglecting the outward performance, not aggravate his condition; for though he failes in the inward, and that failing is ſin, yet that Act he does, makes him not more ſinfull for the doing, but he would have ſinned more, to have failed in that too, and not have done it. Unworthineſſe in the act, conſiſts in obliquity, deficiency, or failing in the right manner of receiving,

though the outward work it ſelf be not amiſſe. There is the matter of a duty and manner; As for the matter, every one can doe, in a Chriſtian deportment at the Table, but in the manner, to receive in Faith, Love, and other graces as we ought, this a naturall man cannot doe, and ſo he ſinnes in his duty. His very Act is not ſin, ſo far as he does doe in the matter it is good (not only *ſub genere entis*, but good in *tanto ſub genere morum*) but this failing and ſwerving in the manner, is the evill, which as it cleaves unto, we may conceive, defiles the Act, and makes it lyable unto judgment.

Now then my ſecond Quære is, whether receiving the Sacrament unworthily, is otherwiſe damnable, then praying and hearing unworthily; (whereof Chriſt ſays as much, *Go and preach, he that beleeveth not is damned, Mar. 16. Iohn 3. 18. ipſo facto* as much as heere) And if it be not, why upon the ſame account, as men go to prayer, to the word and other dutyes, though they cannot pray and hear worthily, they may not as well goe to the Sacrament? my thoughts are thus; It is a ſad *Dilemma* unregenerate

rate men are in; If they pray, hear, receive, they ſinne (not in what they doe, I conceive, but in what they not doe) by failing in the manner, their perſons being not acceptable; If they doe not pray, hear and receive, they ſin worſe and are impious. Now what muſt be done here? If there be a neceſſity of ſinning, of two evills the leaſt muſt be choſen: it is a leſſe evill to doe what we can, though the outward matter only to be done, than to fail in matter and manner too, wholly caſting off the care of God. But if that axiome be true, *Nemo angustiatur ad peccandum*, there is no caſe wherein a man is neceſſitated to ſin, (and ſo that ſaying *Of two Evills*, muſt be taken alwayes *de malo pœnæ* not *culpæ*, *Rom.* 3. 8.) then it is more clear, Every man muſt come and do the beſt he can, which if he doth happily he ſhall not ſin(at leaſt ſo far, he does not) and God may bleſſe his endeavours, *Habenti dabitur*, whereas if he neglects, he ſinneth without queſtion, this being *malum per ſe*, the other *per accidens* onely. I will be bold therefore to diſtinguiſh: There may be a profane, preſumptuous comming to an Ordinance, or a Chriſti-

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an comming in conformity to Gods Worſhip ; though it is better not to come, than to come in a prophane way, this being rebellion and ſin in the fact; yet I ſay clearly, it is better to come in a Chriſtian way, though but in an outward conformity to Gods ſervice, then altogether to neglect it; which being granted and practiſed of all in other duties, I think it but a begging the queſtion, to deny it in this Sacrament.

My third Quære is, Whether an unregenerate man conceiving himſelfe not worthy, muſt never come to the Sacrament, for fear of eating his damnation. And herein my thoughts are apt to run comparatively on the word ; The word ſets forth Chriſt on the termes of Faith and new obedience, that is the Goſpell rightly adminiſtred, whatſoever effect it hath on the hearers; Now it is their part indeed to receive and apply it by Faith, if they doe not, it pronounceth them damned; Thus the Sacrament likewiſe ſhews forth Chriſt unto the ſight; and for the Churches part ſhe is to declare and offer him to all, however he is received : Now the Receivers, 'tis true, in the like manner again are to receive

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in Faith, as they ought to doe: If they receive unworthily, as the word denounceth, this ſeals to their damnation. Now a man will ſay, if the word pronounceth my damnation, ſo long as I am an unworthy hearer, I will not goe thither, I ſhall but heare my damnation; but I ſay you muſt goe thither, you lye in a damned ſtate already, and it is neceſſary this damnation ſhould be pronounced upon you, to awake you out of your ſecurity in it, that by the terrours of Conſcience you may be driven to repent and be converted; ſo the word is good in it ſelf, and the ſavour of life even while it damns a man, if he uſefully receive it: So ſay I of the Sacrament, it is good in its nature, it is appointed for our good, and ſo we are to come unto it, as a means of grace; but if it accidentally ſeals to any man his damnation, it is through his own unworthineſs, and he is then to make the ſame uſe of it, as of the damning word, that laying to heart the horror of his ſinne, in being guilty of the bloud of Chriſt, he may be provoked thereby to flie to Ieſus Chriſt, for a merit of his bloud to waſh away his guilt of it; and having received ſo many

many ſeals of his damnation, he may be forced to the Lamb who alone is able to open all thoſe ſeals, by pardoning his ſins, and ſo to turne the ſavour of death unto life, and to make even damnation it ſelf (ſuch is the power of his grace) ſubſervient to his converſion and ſalvation. I ſumme up this. If comming unworthily makes a man guilty of Chriſts blood, by powring it out in vaine, what ſhall an open refuſing deſerve, that even tramples upon it in the deſpiſing this ordinance?

Object. 9. The Ordinance is polluted if all be admitted.

Anſw. Unto the unworthy receivers, it may be ſaid defiled, in that ſence, as all things elſe are to the unbeleevers, whoſe conſcience is defiled, that is I conceive in ſinning in all that he does. *Tit.* 1. 15. But unto the admitters (unleſs they be convicted) and joyners (who (as the Schools ſay well) concurre in their *Actu phyſico*, not *morali*, to their act of receiving, not unworthineſs) their minds being pure, All things (even the worſt) are pure, and there is no more reaſon to be

be afraid of comming for that unworthineſſe of another, then for a man to ſcruple likewiſe, becauſe the cloath is not clean enough upon the Table. Indeed in the Law we read of a diſtinguiſhing the clean from the unclean, *Levit.* 10. 10. & 11. 47. which otherwiſe would defile their Sacrifices. *Hag.* 2. 14. and their very Temple. *Ex.* 23. 38. 39. Such an outward holyneſſe had their legall Rites, that it could be touched, but the holyneſſe God now requires is more inward certainly, and to be layd up cloſer in the heart, then that the externall holyneſſe of another ſhould come at, or reach it: We muſt conceive under the Goſpell all this legall holyneſſe, in places, perſons, things, is abrogated; ſo that there is nothing unclean now unto us. *Rom.* 14, 14. which thing was ſhewed *Peter* in a viſion; it is pity men had need of another to mind them of it. But that all ſcruple may be removed, Chriſt has left it in plain words, *Nothing without the man, defiles the man, Mar.* 7. 15. *and nothing that enters into the mouth*; as if he would meet with this in particular, *Mat.* 15. 11. If the heathen husband be ſanctified to the beleeving wife, which

which is the neereſt communion that can be, 1 *Cor.* 7. 14. ſo that that ſhe muſt not ſeperate from him in the duties of Marriage, as it is Gods Ordinance; I may reſolutely ſay, it is not t he unworthineſſe of another, ſhall make the true beleever ſeparate from the Sacrament, but even the vileſt that comes there, are ſanctified to him (ἐν τῷ πιςῷ) that is, are clean in reſpect of his communicating with them, ſo that their wickedneſs, being an externall thing to him, cannot defile his duty. This is the privilege (I take it) of the Goſpell many think not of, that now we are to have Free Ordinances, and to account no man unclean in the uſe of them. My Brethren there are ſome touches of the Law and Superſtition on you; you know what a ſacred thing was made of the Communion Table when the Rayle was about it; now I pray think how you refine and ſpirituallize your old Superſtition, by putting a ſpirituall rayle about the Sacrament, when you debarre poore ſinners from comming hither? Let us take heed, there will be ſomething of the Phariſee in theſe ſpirituall proud hearts of men, there will be ſetting a raile ſtill about the Communion Table. Rep.

Rep. *But are We not faulty and partake of other mens Sins, if we do not our beſt to have the Leven purged out, and therefore we may not ſay,* Am I my Brothers keeper, *look they to it* ?

I Anſwer. There are ſeverall dutyes of a Chriſtian he is to doe: He is to pray, receive. He is to love his neighbour: Among the reſt there is a duty much neglected of brotherly Admonition, whereby wee are to Rebuke the faulty, and to tell the Church of them, ſuppoſing it in a capacity to hear us, if we neglect our duty we are guilty in ſome meaſure, partakers of their ſin; and defiled by it; well, let this be granted; what then? why me muſt labour a Church eſtabliſhment, and ſo to amend this great neglect among us, but I hope it will not follow, that in the mean while we muſt not receive the Sacrament, pray, nor performe thoſe other ſeverall duties we have to doe, it is a plaine fallacy (*a dicto ſimpliciter ad dictum ſecundum quid* I take it) to think our coming to the Sacra-

Sacrament with a wicked man is ſin it ſelf, or makes it the ſin, or us more guilty of the ſin, becauſe we ought to have admoniſhed them, and laboured their excommunication: no, this neglect of ours is the ſin by it ſelf, and the coming is our duty: God forbid that I ſhould think, if I do ſin in omitting one thing, that I muſt not therefore goe to do my duty in another. Becauſe the leaven is not purged out muſt there be no lumpe? this was, I may humbly ſay, a too overly ſurpriſe of godly Mr. *Burroughs*.

Rep. But you will ſay more obviouſly, *Are not all ignorant and ſcandalous perſons Swine and Dogs, to be rejected and kept from the Pearls and holy things of the Sacrament?*

I anſwer, I dare not ſay ſo; though I ſee what intereſt lies at ſtake, which may ſoon fancy a Chriſtian conveniency, into a Divine neceſſity,

For Firſt, This is *Petitio principii*, and if you ſpeak indefinitely, my proofs aſſure the contrary.

Secondly,

Secondly, I place a great diſtance between an unfitnes to come unto the Sacrament as in other duties (*Let a Man examine himſelf*) and being excluded.

Thirdly, The keeping of any cannot be pretended to, without power in our unelderd Congregations, it being confeſſed a power not of order but of juriſdiction.

Fourthly, Men may be Dogs and Swine, either in the courſe of their lives, or in the publick eſteem of the Church; now in our Miniſteriall admiſſion, we are to look on men as they are in the Churches eſteem; and may not account or deal with them as Dogs, (as we cannot execute an arrant thiefe) untill they are juridically cenſured to be ſuch, by lawfull authority.

Fifthly, To ſpeak particularly: Concerning the ignorant, I dare not judge ſo rigorouſly; The 5 *Heb.* 2. comes neer my heart; there are many ſorts of ignorance, the caſe whereof may need inſtruction moſtly, not cenſure. For the ſcandalous we know there muſt be admonition firſt, twice or thrice, *Mat.* 18. 15. 16. And then if they continue

obſtinate (not elſe) and are notorious, an Excommunication is granted. *verſe* 17. 1 *Cor.* 5. 13. yet I cannot finde any where (unleſſe I look without the book) that this is merely in reference to the Sacrament, but from Chriſtian Communion in generall; at leaſt in the primary nature thereof, though I will yield much by way of indulgence, unto the Churches wiſedome, according to the ancient practiſe of the *Jews* and *Greeke* Chriſtians; the ſeverall ſpecies or rather degrees whereof I muſt leave unto more learned Rabbies; And as to this preſent writ of ſuſpenſion in hand, which men would have a middle thing between Admonition and Excommunication, I muſt make my returne truly, *Non eſt inventa, in baliva noſtra.* I ſpeak it with reverence to wiſer judgements, who may allow as prudent, in the way of Diſcipline, what they will not enforce upon the Conſcience, as neceſſary, in our worſhip.

10. *The laſt Objection is from thoſe ſeverall Texts that are alleged for a ſeparation from wicked perſons.*

Vnto

Vnto all which I anſwer briefly, and (I conceive with ſubmiſſion) fully; Separation from wicked men is either in regard of their ſinnes, or their perſons; In regard of their ſinnes, it conſiſts in departing from their evill courſes; In regard of their perſons, it is either in caſe of common familiarity, or in caſe of Excommunication. Now it is certaine we muſt ſeparate,

Firſt, from all wicked men in their ſins and evill courſes, this is out of queſtion.

Secondly, we grant that we muſt ſeparate alſo from them in common familiarity, taking heed of intimacy and keeping them company, leſt we be partakers of their ſin, by infection or connivance with them.

But Thirdly, I affirme there is no Scripture commands our ſeparation from them in the Sacrament, or any of Gods publick Ordinances, unleſs in caſe of Excommunication; which alone can debarre any from Church-communion.

In the firſt ſenſe you muſt take theſe Scriptures, *Eph.* 5. 11. 1 *Cor.* 10. 20. 21. Theſe *Corinths* did well to come to the Lords Table, their ſin was only in

partaking with Idolls. ſoe 2 *Cor.* 6. 14. to the end, where they are rebuk'd for joyning in the ſame ſin of Idolatry. If you underſtand this, *Be not unequally yokt*, of Marriage, compare it with 1 *Cor.* 7. 13. 14. There the beleeving wife muſt in no wiſe ſeparate from her Infidell husband, here ſhe muſt come out & be ſeperate, how can this be recõciled but that ſhe may have communion with the perſon in what is Lawfull, and yet be ſeparate from him in his wayes, that are evill? You may adde happily in this firſt ſenſe. *Ier.* 15. 19. 2 *Theſ.* 3. 6. 11. *Rev.* 2. 6. All which texts are hereby anſwered, that though indeed they doe command a ſeparation from the wicked; it is from them in their ſins, not from joyning with them in doing our duty.

In the ſecond ſenſe, you may take 1 *Cor.* 5. 9. to the 12. 2 *Theſſ.* 3. 14. *Rom:* 16 17. 2 *Tim.* 3. 5. 2 *Io.* 10. 11. *Pro.* 22. 24. 25. and it may be 2 *Theſſ.* 3. 6. *Tit.* 3 10 and ſo theſe Scriptures are likewiſe anſwer'd which do further forbid us the wickeds familiarity as their ſins. not a bare accompanying with any in Gods Ordinances.

Rep. But you will ſay, *If I muſt decline a wicked man, ſo as not to eat with him, (which I interpret by our ordinary converſation) how much more muſt I decline him at this Sacrament?*

I Anſwer, this is a clear fallacy, I am ſorry to ſee many graveld in their minds at it; as if there were any force in this, I muſt not be ſuch a mans common companion, therefore I muſt not goe to Church with him: Wee muſt know, Arguments from the leſſe to the greater, muſt be in things of the ſame kind and nature; Now it is one thing to eat at home, an indifferent action, where I am left to my own arbitration and muſt not chuſe evill, and another to eat at the Sacrament, which I am bound unto as a piece of the ſervice of God.

In the third ſenſe I take *Mat.* 18. 17. 1 *Cor.* 5. 1. to the 9. where the whole Communion or Life of Chriſtians, is compared to an unleavened Feaſt (from which that perſon was to be excluded in generall) without peculiar mention (as ſome would have it) of the Sacrament

you may reckon hither many places *Io.* 9. 22. 1 *Tim.* 1. 20. &c. In which caſe only when excommunicated, the matter is gtanted. And thus I am apt to think, 1 *Cor.* 5. 9. 10. 11. 2 *Theſ.* 3. 6. 14: 2 *Io.* 10. &c. quoted in the ſecond ſenſe before, if ſtrictly taken, ſtands in full force onely. As for *Mat.* 7. 6. which properly concerns Admonition, *Ier.* 15. 19. 1 *Tim.* 5. 22. which, (with ſome ceremonious precepts of the Law) In the words, are much applyed for the ſcaring of many conſciences, I muſt appeale to other judgements when they are well weighed, whether in their proper ſenſe and importance they are not many leagues off this peculiar buſineſſe of the Sacrament.

I will conclude with 4 Wiſhes:

1. I Wiſh we had a Government eſtabliſht in the Church, the neereſt in Chriſtian prudence that may be, to the word of God:

2. I Wiſh the duty of Fraternall correption, a watching over, and admoniſhing one another in love were better known and practiſed amongſt us.

3. I Wiſh that men would look more into their own conſciences, and leave the

the judging of others ſpirits, hearts, and reines alone, to the judgement ſeat of Chriſt.

4. I Wiſh, though there may be ſome judging by the fruits, that wiſe religious men would be more cautious of countenancing theſe ſeparations in the viſible Church, ſeeing upon the ſame ground that you goe to gather a Church out of my mixt congregation, another will gather a ſeparation out of your Church; and ſo continue (as I have intimated from our ſad experience) an endleſſe ſeperating, untill this firſt ſeparation ſhall in a few years be able to take up the ſaying of that Greateſt Grandmother, unto thoſe many ſchiſms ſhe ſhall ſee iſſuing, as her naturall offſpring, out of her own bowels, Riſe up Daughter, goe to thy Daughter, for thy Daughters Daughter has a Daughter; for this ſeparations ſeparation has a ſeparation.

Deo Gloria, Mihi Condonatio;
J. H.

FINIS.

ERRATA.

PAge 15. line 20. adde (*In an orderly way*) thus, which on the ſame ground in an orderly way includes, *&c.* p. 30. l. 9. (*as*) left out, and as for me. p. 41. l. 7. for ann, read (*and*). p. 48 l. 25. for converted him, read (*converted his opinion.*) p. 53. l. 25. (*and*) left out, and a confirming one. p. 58. l. 22. for and, read (*an*) thus, an *It may be*, granted. p. *ib.* l. 23. adde (*and*) and no place, &c. p. 63. l. 17. leave out (*we*) p. 66. l. 13. for where, read (*There.*) p. 68. l. 10. adde (*it*) let him receive it. p. 71. l. 28. adde (*the*) the obliquity. p. 73. l. 12. leave out (*to*) and read be done. p. 77. l. 9. for (*Ex.*) read Ezek.

BRITISH

The places of Scripture which are answered in the following Treatise.

JOHN 14. 4.

LEt not your hearts be troubled, ye beleeve in God, beleeve also in me.

JOHN 14. 6.

× *I am the Way, the truth, and the life.*

JOHN 14. 8.

And Philip *said, Lord shew us the Father, and it suffieeth.*

REV. 21. latter part of the 9.

Come hither, and I will shew thee the Bride, the Lambes Wife.

ESAY 40. latter part of the 11.

And he shall gather the Lambes with his armes, and carry them in his bosome, and gently lead those that are with young.

REV. 16. beginning of the 19.

And the great City was divided into three parts.

HOS. 10. 12.

Sowe to your selves in righteousnesse, reape in mercie, break up your fallow grounds, for it

is time to ſeek the Lord, till he come and raigne righteouſneſſe upon you.

JER. 4. latter end of the 3.

Break up your fallow grounds, and ſowe not amongſt thornes.

In the ſecond part of this Treatiſe, theſe four Queſtions are anſwered.

I.

WHether *a Chriſtian is freed from the morall Law, yea, or no?*

II.

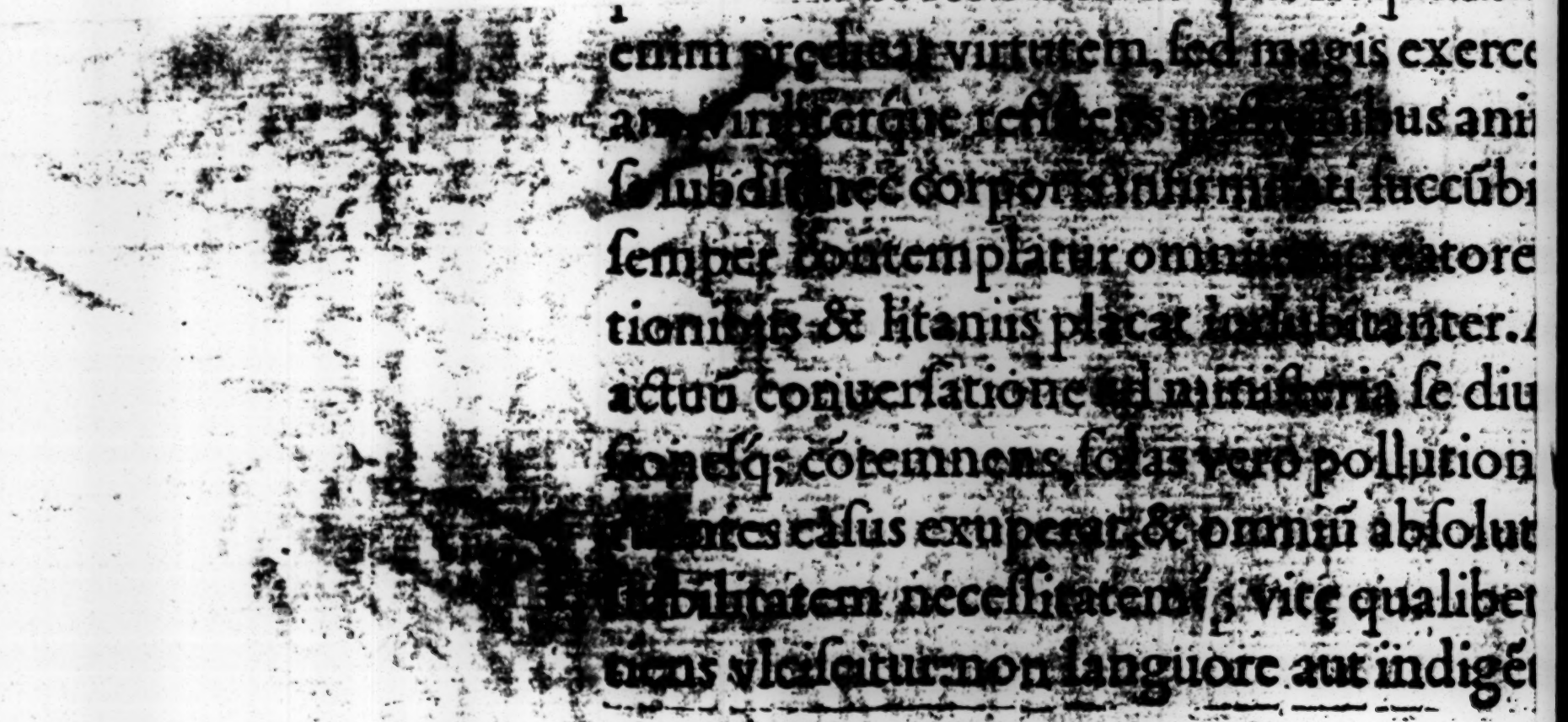
Whether a Chriſtian is to ſtrive againſt ſin, when tempted, yea or no?

III.

Whether Sanctification can evidence Iuſtification, when juſtification lies dark?

IV.

Vpon what ground a Chriſtian may tender comfort to a ſoul, that ſees no goodneſſe in it ſelf?



[illegible] horrcum [illegible] poteſte
[illegible] Vectum vero eundem locũ
[illegible]ſcens ſpiridiom nunciauit. Ille reſpõ.
queris. Quomodo tibi ſoli viſum eſt hor-
nſidera potius apud temetipſum, ne for-
ras primitus nõ ſolueris, Si enim hoc nõ
ibus eges, ſed rurſum accedens inuenies.
uerat indicauit. Dignum eſt igitur huius
,& eccleſiaſtici ordinis valde cuſtodiam.
pro aliqua vtilitate in vnũ Cyprios epi-